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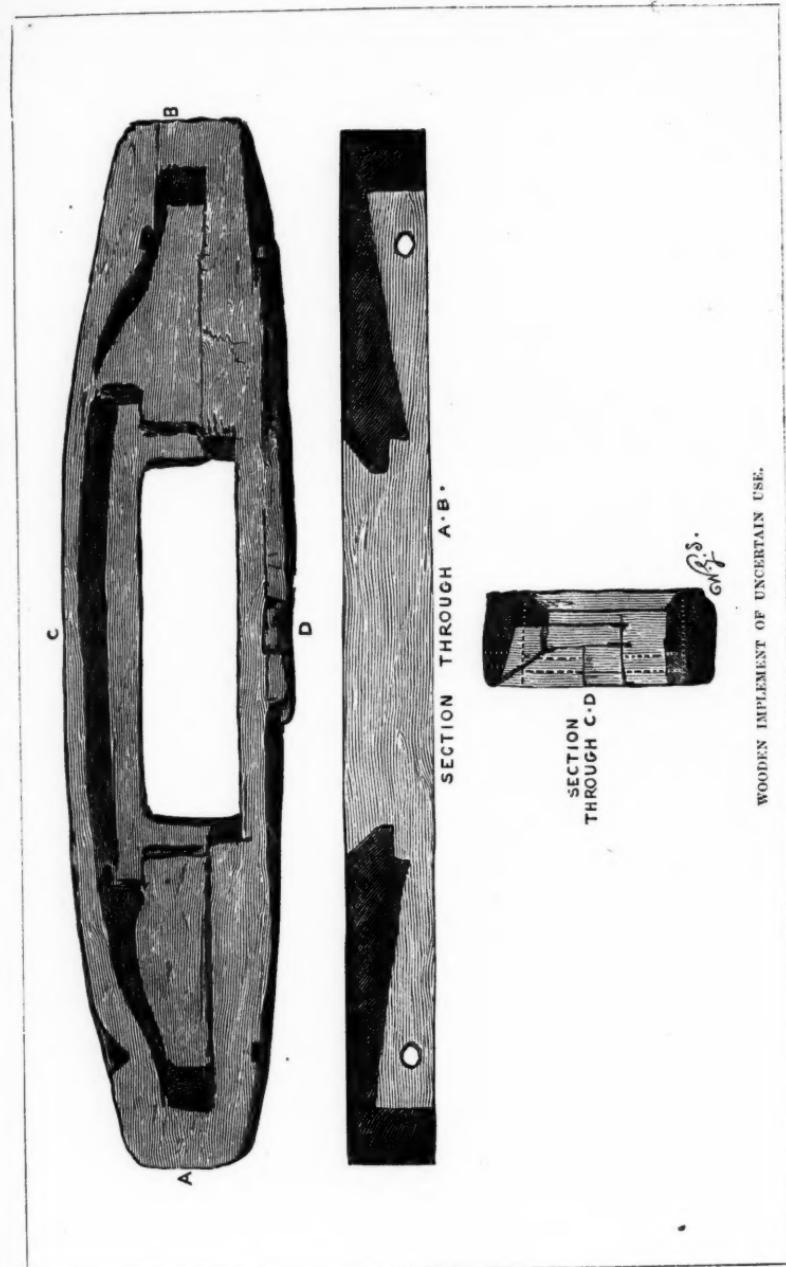
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WOODEN IMPLEMENT OF UNCERTAIN USE.



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## SUPPOSED MUSICAL IMPLEMENT, CARDIGANSHIRE.

THE Annual Meetings of the Association in various districts of Wales have on more than one occasion been the means of bringing to public notice objects of considerable interest, but which had been put aside in some out of the way corner, and probably for years considered, if not mere lumber, yet devoid of interest. In how many cases objects of real archæological value have been lost beyond recovery, from such a cause, it is impossible to form any conjecture; but that many have thus perished no one can doubt. One instance, among others, may be noticed. When the Society met at Ruthin in 1854, under the presidency of Mr. West, the then owner of the Ruthin Castle estate, an enormous tray of old iron articles was sent to the Local Secretary of the Meeting on the speculation that he might be able to find some contribution to the temporary museum. This very miscellaneous lot consisted of old keys, the greater part of which had mostly perished from rust; one or two cannon-balls of Cromwell's time; broken hinges; arrow and spear-heads; and many fragments of uncertain nature, but none of them of any age or interest.

Among this medley, however, the Local Secretary, to his surprise, found an *iron* celt still retaining a part of its oaken shaft, but in such a crumbling condition that

the slightest touch brought away large flakes. In fact, if left in that unprotected state, it was likely to vanish entirely ; but two or three coats of varnish stopped further decay. It was exhibited at the Ruthin and Llandilo Meetings, when the late Earl of Cawdor conveyed it as a gift from Mr. West to the British Museum, where it now is. At the time of its discovery it was considered to be unique, and is still thought to be so as far as England and Wales are concerned.

Iron implements of the earliest period are almost unknown ; at any rate they are so extremely rare that, practically speaking, they may be considered unknown. Mahé, in his account of Morbihan (Britanny) mentions that several *iron* celts were found in connexion with a maenhir not far from Crach, in the early part of the present century ; but what became of them is not known, nor are they to be found in any of the museums in Brittany or France. On the other hand, vast numbers of bronze implements, especially celts, are constantly disinterred ; and as these numerous finds are almost always of the latest type, it is hardly probable that the use of iron was utterly unknown. If celts or other implements of iron are so rare, a satisfactory cause may be found in the nature of the metal, which is so rapidly decomposed by moisture and air : hence the interest that is attached to this relic, an accurate representation of which, by the late Rev. H. Longue-



ville Jones, is here given. How much it had already suffered from neglect, it is not easy to state ; but the remains of the wooden shaft are, no doubt, the same as when discovered ; and if much of the iron has been

eaten away, or destroyed by friction, the injury has not been such as to cause any doubt as to its original form. A label attached to it at the time of the Ruthin Meeting records only that it was found on the Berwen range of mountain, to the south of the Corwen district; but the date of its being found was not stated. As Ruthin Castle was in ruins, and uninhabited until the grandfather of Mr. Cornwallis West, the present owner, made it habitable by some additions about 1830, this celt may have been found and carried to the Castle since that time. As the Ruthin Meeting was held in 1854, it may have been added to the various *débris* of keys, hinges, arrow-heads, etc., which were, no doubt, brought to light during the alterations and erections of the new buildings. Hence it may be surmised that but for the Meeting of the Association this curious relic might have still remained unnoticed, if not even thrown away. It was said to have been found on the surface of the ground, and not to have been dug up. The wooden part does not indicate in any way that it had ever been buried in the peat; yet it seems hardly possible to have been so well preserved if it had not in some such way been protected. It has already been stated that it is one of the latest types of celt; hence it has been suggested that as it is uncertain when bronze implements of the kind ceased to be used, it is not impossible that they continued to very early mediæval times, and that this particular one may have been copied from an older bronze specimen. But even this supposition would not account for the preservation at least of the wooden part. Another explanation of its preservation may be that within recent times it has been found in some grave, or dug up and left on the ground as of little value in the eyes of the excavator, who looking for some golden discovery, would naturally reject such an unprofitable looking article. But however this may be, its preservation is almost as remarkable as the implement itself. Its dimensions are about 9 ins. long, and from  $1\frac{1}{2}$  to 2 ins. broad. One

loop is left, and probably there was never more than one, the usual number, although some few celts are provided with two. Their use is to secure, by a ring passing through and preventing the head from being separated from the shaft. In the illustration the dark shaded part is portion of the wooden shaft, and not a continuation of the iron. Man must have advanced far in the arts of life to have produced this tool of wrought iron.

As the Ruthin temporary museum was the means of making this curiosity known, the one at Lampeter in 1878 has not been less productive of valuable results. In it the Rev. D. H. Davies exhibited a bronze Roman vessel found near Aberystwith, and which is probably as unique as the iron celt, a brief account of which will be shortly given.

During one of the excursions another curiosity, which also is thought to be unique, was found in a farmhouse. Some present considered it part of a Roman doll ; but on this point the members will, it is hoped, be enlightened by Mr. R. W. Banks as far as can reasonably be expected under the circumstances.

But these were not the only puzzles, for in Frood Vale was found a wooden article, of which the accompanying illustration (No. 2), from a drawing of Mr. Worthington Smith, gives a most accurate representation. It was discovered, in August last, on a mountain, and was secured by Mr. J. M. Davies, the hospitable entertainer of the members of the excursion on Aug. 20, 1878. It had, however, been dug up, about three years before, on the farm of Nant-y-rast, in the parish of Caio, by the tenant digging for peat, and who threw it aside on the ground at the edge of the bog, where Mr. Davies found it. That gentleman has made inquiries of carpenters and others in the district as to its nature ; but all that he seems to have elicited was that it was a musical instrument of some kind or other. It is curious that Professor Westwood, when he saw it in the local museum, whither it had been subse-

quently transferred, at once pronounced it a musical instrument, although he had not heard at that time what local tradition had called it. Other suggestions were that it was part of a yoke or a breast plough. As to the former of these two suggestions, that of a yoke cannot be admitted, as it has not the least resemblance to modern or ancient yokes. This will be seen by referring to the figure of a primitive one, found in a bog



near Castle Leslie, in the county of Monaghan, and now in the Museum of the Royal Irish Academy. It measures in length three feet nine inches, and seven inches deep at the extremities. The aperture in the centre, in which the pole would be inserted, is so small that it is clear that it must have been used for some light vehicle, and could never have been intended for ploughing. Small holes exist at either extremity of the lower end, and likewise pass from above downward through the curved extremities, which evidently overlapped the necks of the animals that drew the car, or whatever vehicle it was. Sir W. R. Wilde thought that it could hardly have been connected with the ancient chariots of the Irish, on account of the length of time that has elapsed since they were in use; but he did not perhaps make sufficient allowance for the extraordinary preserving power of peat. It was, however, in so fragile a state that it was found necessary to preserve it by saturating it with treacle and glue.

It is clear then that this wooden article cannot have been a yoke, or even part of it, although the large oblong aperture may seem adapted for the insertion of a pole. Nor is the notion that it is part of a breast

plough more admissible, even supposing that one end of it fitted and was flush with the hole. The form of it would make it very inconvenient for a plough of this kind, used for paring turf, and pushed forward by the ploughman with hands and breast. A glance at the engraving, from the drawing of Mr. Worthington Smith, would settle the question ; for what, in that case, could have been the use of hollowing out the ends on each side. It will be noticed that six small holes have been drilled, four completely through, but the two inner ones do not penetrate to the same depth. The two outer holes at each end correspond exactly with two below, so that a pin or peg inserted through both would admit of it being twisted round ; the two inner ones, having no corresponding holes at the bottom, were probably fixed. If it may be suggested that wires or cat-gut strings were connected by the movable pins at *A* and *B*, and these strings, radiating from these points, were separated and forced into horizontal lines, by means of the fixed and immovable pins, furnished with small knobs or notches, or some similar contrivance, we certainly have something like a rude musical instrument. Thus also the hollowing out or cutting away the solid wood between what we call the fixed and movable pins may be explained as giving more play to the wires generally, as the tones of a modern fiddle depend much on the thinness of the wooden case. This implement, however, is so solid that the hollowing out of these portions would probably have no effect on the sound, although the wires or strings might have a little more play.

The popular belief, then, of its being a musical instrument may have some ground ; but more from its construction than from any tradition, because no similar instrument has ever been known. We may have before us a new and unheard of instrument, perhaps older than the harp. Welsh scholars will be able to tell us if there is any allusion in ancient texts to instruments other than the harp, horn, or pipe,

which last is probably the oldest, as it is the simplest. There does not appear to be any trace of a contrivance for supporting it from the shoulder like a guitar. It might indeed have been held with one hand and played on with another, but even then it would have been very inconvenient.

But whatever it is, it is a curiosity which ought to be taken care of. Two or three coats of varnish used by coach painters would protect it from decay ; and as long as it is in the keeping of the present owner it is safe, but if he should think fit at any future time to place it where it would be preserved, and accessible, it is to be hoped that it will not be removed far from the counties of Cardiganshire or Caermarthenshire, nor indeed can there be a better and more appropriate depository than the college of St. David's at Lampeter. It measures two feet six inches in length, seven inches wide, and two and three quarters thick. It is of oak, and, considering its having been so long in the peat, is of an unusually light colour.

E. L. B.

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### MAELOR SAESNEG.

THE names Llyn-bedydd and Llys-bedydd are plainly connected with one another, but as they are now found in different townships, we conclude that the boundary of the present Bettisfield is not the original one, and that the lands inclosed within Haughton Ring, which now form parts of Bronington and Hanmer, must be added to it, in order to complete the British township of Haughton or Llys-bedydd. It is said that the name "butts"<sup>1</sup> may be taken as a guide to the boundaries of ecclesiastical or manorial districts, it being the ancient

<sup>1</sup> I am indebted to the Rev. E. H. M. Sladen for a full account of the history of this word, from which I extract the following :—  
" II. (3.) *Butts*, little hillocks, so called, thrown up as boundary-marks, in the absence of suitable natural objects, to show the limits

custom to raise these in some places instead of putting Mearstones. Afterwards they were preserved for the purposes of archery, and have disappeared gradually with it. The name, however, frequently remains, and in every instance that I have been able to test it, corroborates the truth of the suggestion. At No. 495 on the tithe map the High Butts occurs quite within the township of Hanmer, at a point where the boundary of Haughton Ring has been supposed to run.

The earliest written notice of Llys-bedydd that I have met with is in an Exchequer Roll<sup>1</sup> of Henry V, and it is used as late as the reign of James I. It is also preserved still in the name of a farm within the township, which is called Coed-llys-bedydd. The name has an ecclesiastical and manorial designation. As regards the first, it must stand or fall with Llyn-bedydd. It has been suggested that the word is really Llys (E)bediv,<sup>2</sup> so called from the famous grandson of Cunedda, who ruled over both Maelors. Others would derive it from bedw (birch). As now written, it means court of baptism. It was spelt in the same way<sup>3</sup> five

of a parish or manor, not infrequent in the Wiltshire Downs. (Botones, Bodones, and Botontini, in mediæval Latin. 'In limitibus, ubi rariores terminos constituimus, monticellos plantavimus de terrâ, quos Botontinos appellavimus', quoted by Wedger.) It is to be noted that these butt-mounds were raised in two parallel rows, and that the space betwixt the two rows was common land, being claimed by the proprietor on either side. Hence it became a right of way, and often a roadway. The uncultivated space afforded also a convenient spot (enlarged, perhaps, for the purpose) for archery and other sports, originating, it may be, the name of Butts, sometime applied to the village green, as at Alton, Hants, where the Butts adjoin the parish boundary." The mound called "Tomen Gwyddel", between the parishes of Llangollen and Llanarmon, still remains as a case in point.

<sup>1</sup> A suit against David Hanmer for seizing the manor of Staunton, Salop; and he being dead (4 Richard II), against John de Hanne-mere, and to distrain upon his lands in Overton Madoc, Worthen-burie, Llispedith, etc.

<sup>2</sup> *Archæologia Cambrensis*, 4th Series, No. xxviii, p. 290, n.

<sup>3</sup> Llispedith is evidently the English version of Llys-bedydd (so written by Griffith Hiraethog c. 1530), where David Hanmer held lands in and before 1387.

hundred years ago, and reasons have been given, to which others will now be added, for supposing that spelling to be correct. The word Llys, still preserved in a *court* field to the south of the railway station, shows that the old Bettisfield Hall was the site of the manorial court. In *Domesday Book* the name by which this manor is called is Beddesfeld. This may either be taken as the Norman effort to adopt the word bedydd, and, if so, must be allowed to be more successful than their Hurdingerberie (Worthenbury), from Y Gwyrdymp, or it may be intended for the word bettwys, with which the modern Bettisfield<sup>1</sup> seems more closely connected than with bedydd. At the place called Bun-chough (? ban-clawdd) there was within memory a well with white stones at the bottom, in the form of a cross, and near the same place is Blackhurst ford, where the great road entered the district, which is called further on Street Lydan, and which gives the name of Braden (broad) to a heath, and of Striste (Strata) to a wood, in this township, and of Broadways to a bridge in Halghton. The word *bettws*, therefore, might naturally be looked for here.

It has already been mentioned that St. Chad is supposed to have visited this part of his large diocese, and to have baptised his converts at Llyn-bedydd. To the south and south-east of the Llys there are some names which may have reference to this. One is an island of the Fens-moss, called the Cad-ney<sup>2</sup> (Cad's Island), which is still approached by bridges on two sides, and sur-

<sup>1</sup> In a Welsh Recognizance Roll, No. 63, of 14 and 15 Richard II, the name of Bettisfield occurs. It is spelt by Jekyll, in his manuscript pedigrees, Bechefield, from which the recent pronunciation, Betchfield, no doubt came. In the manuscript map of Maelor Saesneg, in the British Museum (A.D. 1577), it is written as now, Bettisfield; and in the Parish Register of 1565, Bettysfld; while in the printed maps of 1610 and 1666 Speed calls it Bottesley.

<sup>2</sup> Cf. Camden's *Britannia*, fol. ed., i, 82: "Gedney, or as others will have it called, Godney, God's Island (below Glassenbury), granted to Joseph of Arimathea"; and p. 258, "Oxney in Kent, an island abounding with grass".

rounded by moss or partially reclaimed ground. It is quite possible that the higher part may have been artificially raised. At present there are twelve cottages dotted about it with gardens and orchards, and in some instances a few fields. The name of Cedd, given in *Domesday* to the famous Bishop of Lichfield, is well known to be in reality that of his elder brother,<sup>1</sup> who was bishop of the East Saxons. The St. Chad to whom Hanmer Church and many others are dedicated is the Ceadda or Cadda of Bede's *Chronicle*, and is so preserved in the word Cad-ney, and in a field near Hanmer, called Cad's Croft, in a map of A.D. 1739. In the *Anglo-Saxon Chronicle* for A.D. 676, the names of Cad-n-ey and Bard-n-ey<sup>2</sup> occur in a grant of lands made to the minster at Medeshamstede (Peterborough.) Whether this is the same Cad-n-ey as the parish of that name near Brigg is a question, but the latter was within the limits of the ancient diocese of Lichfield, and St. Chad's presence at Ad Barve (Barton-upon-Humber), close by, and the building of a church there are noticed in Bede's *History* (lib. iv. cap. 3). The situation of the Lincolnshire Cad-n-ey, as described by the present vicar,<sup>3</sup> seems in many respects similar to the one in Maelor; and having been formerly in the same diocese, and under the care of the same bishop, may owe its name to the same cause—viz., the temporary residence of

<sup>1</sup> Bede's *Chron.*, lib. iii, cap. 23, "for the four brothers we have mentioned, Cedd and Cynebile, Celin and Ceadda, which is a rare thing to be met with, were all celebrated priests of our Lord, and two of them also came to be bishops."

<sup>2</sup> In Wm. Beddow's will, before 1666, he mentions the Berdier (Bard dir), the Hawkes Homes, and the Ox Homes, all in Bettisfield.

<sup>3</sup> The Rev. Edgar Brown writes: "About forty years ago, until the drainage, all the lands on the west of Cadney, and between it and Hibaldstow and Redbourne, were under water half the year. It is low land, and called, not Fen, but Carr Land, being apparently the remains of ancient forests; trees, and even acorns, being still found in good preservation. The village of Cadney stands on a kind of promontory, which reaches to within two or three fields of this carr land on every side except the east, the road towards Homham and the Lincolnshire wolds, which is never submerged."

St. Ceadda at either place. The turf-moss that lies to the north-east of the Cad-n-ey in Maelor is called the Roodee moss, and is no doubt Rood-ey (island of the cross), thus confirming the derivation of the word Cad-n-ey, and being an alternative name with it for the little island in the moss where the good bishop lodged, and so much good work was done twelve centuries ago.

To the south of the Llys, and between it and the Cad-n-ey is the Gospel<sup>1</sup> meadow—a name that speaks for itself, and has been derived in the same way as Cressage (Christ's oak) in Salop, from the presence and preaching of some early missionaries there. The name might have been thought to date from the time of the Commonwealth, had not reference been made to it in a grant of lands of the reign of King Edward I, and the probable date of A.D. 1277. The boundaries of this grant begin at a point to the north of the Llys, where it is said, "Wyon Ruding<sup>2</sup> cadit in Cronimos". The word rud-ing (meadow of the cross) occurs frequently in the chamberlain's accounts and *post mortem* inquisitions for Chester, and generally with some prefix, showing the ownership at that date, or sometimes the animals that had established themselves there. Thus at Eulowe there is "quedam clausura vocat. le p. sone's Ruydyng" (*Chamberlain's Accounts*, 19, in 18 and 19 Richard II): in Inquisition *post mortem*, 38 Edward III "an acre of land in Hale called Ithelles ruddynges," and in 3 Henry VI, "three pieces of land with ye fforest of Mara, called Broke ryddyng, ffox ryddyng, and neb ryddyng." In the present instance notice is taken of the Wyon Ruding, at the distance of a mile or more from the Gospel meadow, where it is

<sup>1</sup> A little further to the west, in the parish of Welshampton, are the Gospel Hathorns. Gospel=God-spell. (Bosworth's *Anglo-Saxon Dictionary*.)

<sup>2</sup> This name Ruding, from the length of country that it extended over, was at first thought to be a diminutive of the Saxon word *rôd*, and to apply to the Old Lane which crosses the district there; or to be the same as Riding (Trithing), which remains in Yorkshire. Its local use, however, seems to point to an ecclesiastical origin.

said to fall into the boggy ground, called Cronimos (? Coronæ moss). After this we have the words, "sequendo sepem dicti Wyon Ruding," and by and by it is met again near Hanmer, which would be fully three miles from the Llys. In this deed the name of Wyon<sup>1</sup> occurs among the landowners who made the grant, but the large extent of this meadow, which must have included almost all the sound ground on that side of the parish, beginning with the Gospel meadow, and running the whole length of the park to the north of the Llys and the present Bettisfield Park, and so coming into Hanmer,—such a wide extent of valuable ground seems not probably to have obtained its cognomen from one among many owners, but rather to have been so called from being throughout its whole length in a manor of the same name. This is shown in the following way: Before the reign of Henry II Beddesfeld appears to have been torn from the barony of Malpas, and assigned to Ellesmere, and the name does not occur again; but in an Inquisition ad quod damnum, 2 Edward II, No. 122, the stagna and hamlets in the manor of Ellesmere are enumerated, and the name of Maes-wyan occurs, apparently answering to the manor which was called Beddesfeld in *Domesday*. The large field at the south-east of Hanmer mere is still called the

<sup>1</sup> Wion is said to be a Norman name, written Vion in 1180, when three are recorded as bearing it. It is found also in the earlier Pipe Rolls, c. 1130. Out of the fourteen landowners who make this grant, four have the name of Wyon, which might favour the supposition of their being the descendants of one of the "tres milites" mentioned in *Domesday*, "qui in hac terrâ habent tres carucaturas in dominio". If so, they seem to have become "Britannis Britanniore", and to have been found on the side of the enemy when Edward I invaded Wales. In Eyton's *Salopia* (x, 244) there is an Ener ap Wyon among a list of tenants who had previously occupied estates about Hardwick, Marton, and Horton; and are all mentioned "in 1284 as Welshmen, adherents of Llewellyn, and rebels against King Edward". The arms of Sir John Wyon, as given in the Salesbury MSS., are, "or, on a chief *sable*, three martlets *or*". There is a family in the Isle of France, Vion de Gallion of Bourgogne, whose bearing is "gules, three eagles *argent*".

Kig Wyan, and in 1739 the upper part of the bed of Llyn bedydd was called the Waind (Gwaen ddu, the black meadow). It seems probable that the memory of the drained lake had thus been preserved, and when the word Beddesfeld dropped, the name Maes-wyan (field of the meadow) was substituted for it. In confirmation of this we may notice the name of Bronington, which formed a part of the manor of Maes-wyan or Beddesfeld. In A.D. 1666 Philip Henry, writing down his wife's property in Bronington, speaks of "lands of ancient inheritance", and of those "purchased by her father", and includes among the latter the Tyr yv'ron. This name is now lost, but there is a Trearan near to a place now called Wren's Park, which may be Tre-Gwran. The Tyr yv'ron is probably the same as what is now called by its English equivalent the Hill Field—a sunny bank which runs eastward for a mile or more on the south side of the Maes-llyn Lane. If Tir y Vron is found to have been the prehistoric name of that district, the addition of the word *ing* (meadow) by the Mercians would follow naturally, as commemorating the great feature of the principal lake being half drained, and its marshy bed left for generations as a *gwaen*<sup>1</sup> ddu; and so Bronington will mean the town of the meadow by the Vron. If this is the origin of the name Maes-wyan for the manor, the Ruding, which reached from Bettisfield to Hanmer, beginning at "the Gospel", as it is commonly called, and running out near Croxton, will thus derive the prefix of Wyon, and be understood to be land bestowed upon the church by some early benefactor. Other derivations of the name Bronington have been from Brwyn, a son of Cunedda Wledic, or from Bronwen. If from the first of these, *Ing*<sup>2</sup> would

<sup>1</sup> See Additional MSS. 14907, p. 97. "Gwaun, a level bottom, wet in winter. They never call a meadow *gwaun*, but *gwairglodd*, in Flintshire." *Gwaun* is an uncultivated common, as opposed to *maes*, a cultivated field.—ED.

<sup>2</sup> Lower, in his *Patronymics*, quotes from Fergusson: "Ing or inger signifies son, offspring, being cognate with the English young."

be a patronymic, and the word would mean the town of the sons of Brwyn. Some probability attaches to this interpretation, owing to Cunedda's family being established here, and to our finding the name of Le Brun in the Salop Pipe Rolls of Henry II, and to the fact of one<sup>1</sup> of the name holding considerable property on the border in the reign of Henry III. The position of *ing* in the middle of the name also favours this view. With respect to Bronwen, whose tomb was in Anglesey, on the banks of the river Alaw, the name of her father Brân (beatus) was said to have been found at Bettisfield in the word Brandas, to the west of the Llys ; but this is not the form in which it would have been preserved.

Another proof of the presence of early Christian missionaries here is found in the recurrence of the name Pingo Croft. On the Eliseg pillar this paragraph occurs,—“Conmarch pinxit hoc Chirograf'n, rege suo poscente,” and in Owen and Blakeway's<sup>2</sup> *History of*

It was discontinued at the Conquest, and consequently all the names in which it appears are carried back to Anglo-Saxon times. In some few cases, however, the termination *ing*, in proper names, may not be from this origin, but rather local, from *ing*, a meadow.” In a footnote to the above is, “I believe that in many, if not most, cases, the termination *ing* denotes a local origin, and ranks with *ham*, *ley*, *ton*, etc. It signifies a meadow. But when the *ing* occurs in the middle of the name of a place, it is the Saxon filial; e.g., Beddingham is the *hame* of the *inga* (sons) of Bede.”

In Westmorland there is Hard Ing, in the parish of Crosby Ravensworth ; and “between the Vale of Kent and Winandermere is Ings Chapel, so called from its situation among fertile meadows, and distinguished in Saxton's map by the name of Chapel on Inges.” (Whitaker's *History of Richmondshire*, ii, 335.)

<sup>1</sup> Jane Williams' *History of Wales*, i, 361. “Gruffydd de Brunet or Le Brun was a Welshman by noble descent, birth, and language, but his extensive influence had been won by the English party. Llewellyn's troops attacked him, pursued him in his flight across the Marches, and devastated his lands with fire and sword, together with those of several knights and barons.” The Cheshire family, Bruen of Bruen Stapleford, descended from a Robert le Brun, A.D. 1230. (Ormerod's *Cheshire*, ii, 172.) In *Inquis. post Mortem, Cest.*, 9 Henry IV, the name of a Matilda Brounnyng occurs.

<sup>2</sup> See Bingham's *Antiq.*, ii, p. 343, where this passage is quoted

*Salop* (vol. i, p. 16) it is stated that the word "pingo" was used for any kind of marking, and that Bellarmine, speaking of the cross in baptism, calls it "signum crucis in fronte pingendum." As this name is repeated six times<sup>1</sup> between Loppington and Worthenbury, and in four of these places beside running water, it seems probable that the origin of the name was, as stated, from baptisms having taken place there.<sup>2</sup>

If these instances are allowed to prove the truth of the tradition about St. Chad having been in this district, yet there remain many points upon which little or no light can be thrown as to the date and form of early Saxon settlements. We should like to know whether in places where British Christianity had flourished the lands and endowments passed eventually into the hands of their successors, or everything began *de novo*.<sup>3</sup> Wulphere and Offa, kings of Mercia in the seventh and eighth centuries respectively, seem to have been two of the chief benefactors to Saxon churches. The former is mentioned in Bede's *Chronicle* (lib. iv, cap. 3) as having given St. Chad "land of fifty families to build a monastery at the place called Ad Barve, or 'at the wood', in the province of Lindsey." He may

from Ruffin, "Si haec ita esse credis, surge et sequere me ad dominicum, et hujus fidei signaculum suscipe."

<sup>1</sup> In Loppington, Bettisfield, twice in Bronington, in Willington, and in Worthenbury.

<sup>2</sup> See Bede's *Chron.*, ii, 14. "In the province of the Deiri, where he (Paulinus) was wont often to be with the King, he baptized in the river Swale, which runs by the village of Cataract (Catterick); for as yet oratories, or fonts, could not be made in the early infancy of the Church in those parts."

<sup>3</sup> The Rev. D. R. Thomas refers me to Spelman's *Concilia*, Haddan and Stubbs, i, 125. A.D. 670. British church endowments claimed by the Saxon Church. Eddius. V. Wilfridi XVII (A.D. 709 and 720, writing of A.D. 670, and possibly referring to times before A.D. 616.) "Stans itaque sanctus Wilfridus Episcopus ante altare conversus ad populum coram regibus enumerans regiones quas ante reges.....illi dederunt lucide enuntiavit: necnon et ea loca sancta in diversis regionibus quae clerus Britonum aciem gladii hostilis manu gentis nostræ fugiens deseruit." (Gale, i, 60.)

have done the same at the western side of the diocese.<sup>1</sup> Three names in this district may refer to one or other of these kings, Oosacre, in Iscoed, written Wolves-acre ; Ooverley, in Loppington, written Wolverley ; and the Bryn Oovers, between Bangor and Overton, written Bryn Hova. With respect to the first, the suffix of *acre* would seem to point it out as church land. The last probably retains (as in so many instances) more of the correct pronunciation than of the spelling. The name of Hova occurs at Overton frequently, and there was a Hwva in the twelfth century who was, according to some accounts, steward to Owain Gwynedd, Prince of North Wales.

The wide extent of the parishes in this neighbourhood has often been noticed as a proof of their early Saxon origin, there being not more than seven that extend from Chester to Shrewsbury—a distance of thirty-four miles as the crow flies. Two names that were formerly in Bronington throw some light upon this. When the writ was issued for making the road between Ellesmere and Whitchurch, in the tenth year of Edward I, its course was to be by Clyley, Bate-brugge-mor,<sup>2</sup> and La Rede Broc. The second of these names is now lost ; but that is of less consequence,

<sup>1</sup> Florence of Worcester says "Archbishop Theodore, at the request of King Wulfhere, and with the concurrence of King Oswy, enjoined Ceadda to take charge of the united sees of Mercia and Lindisfarne", where "he ruled gloriously for two years and a half"; and in A.D. 680, "during the reign of Ethelred King of Mercia, the province of Mercia was divided into five dioceses". These were Lichfield, Worcester, Leicester, Lindsey, and Hereford.

<sup>2</sup> "Brugge-bote, from *brugge* or *brig*, a bridge, and *bote*, a boot, was a tribute towards the mending of bridges ; also an exemption from such tribute by royal charter." (Minshen and Phillips.) "The Saxon word *bat* means strife ; hence, perhaps, the batable (debateable) ground on the Scottish and Welsh borders. *Bat* also means a boat." (Bosworth's *A. S. Dictionary*.) In 35 Edward I, Bate-brugge-mor is granted to Sir Richard Puleston by the Earl of Chester (Prince of Wales). The lessee may cart turf for the use of his family from the spot, and is to pay a fine of 6d. annually to the lord of the manor.

as we know to what part of the road it referred. It would seem to have been an alternative name for the Stimi Heath, and to have been so called by the Saxons because there was a ferry across Llyn Bedydd, at the lower end of the lake. The first syllable may be either British or Saxon, but the two last are probably<sup>1</sup> Saxon, and mean boat-bridge-moor.<sup>2</sup> The adjoining meadow in that part of the bed of the lake was called in 1739 the Lath-bridge Field.<sup>3</sup> This is the Saxon word *læd*, meaning a division of a county or parish. At present it is retained only in Kent, but various forms of it are to be found here and in Salop; thus we have Lightwood Green, written *Laith-wood* in the Penley map, and *Light Green Coppice* to the west of Pitchford, in Salop, near Clun. At the Lath-bridge field a canoe<sup>4</sup> was found in 1868, buried at a considerable depth in the peat. It was in a sloping position, one end being raised with bundles of rushes (and bands round them) underneath, as though an effort had been made once to raise it. Two holes had been mended with thin flat pieces of lead fastened on with nails. When found it was pointing east and west across the lake, and was

<sup>1</sup> "If *bate-brugge* were *bad-brwg* (W. boat-forest), the compound would be *badfrwg*, which would naturally be smoothed down to *bad-rwg*, to avoid the coming together of three consonants (*d, f, r*). This again might become *batwrg*, as the *r* would have a tendency to harden the *d*." (D. S. E.)

<sup>2</sup> A family of the name of Bateman (?=boat-man) hold land on the west side of Llynbedydd, which has not, however, been long in their possession. This name dates with Radman (Road-man). In the Salesbury MSS. the arms of Batman are, "sable, a chevron *ar.* between three escallop-shells *ar.*"

<sup>3</sup> See Jacob's *New Law Dictionary* (A.D. 1762). "Lathe, Leth (Læstum, Leda; Sax., Læthe), is a great part of a county containing three or four hundreds or wapentakes, as it is used in Kent or Sussex." This very word is preserved in the ancient family name of Lethbridge.

<sup>4</sup> The sides fell in as the peat was removed from them. The person who found the canoe gives the following description: "Hollowed out of an ash tree perhaps, square at the stern, the bow raised and turned up, about 12 feet long, 3 feet broad, 2 feet deep, and the sides 3 inches thick."

evidently intended as a ferry-boat, either used before the making of the road higher up Llyn bedydd, at the place called the Hole, or continued after that had been made, owing to the peaty nature of the soil and to the water flooding the road, which it has done more than once, even of late years in wet seasons. At this ferry the road on the east side still remains, at the place where the boathouse lately was, and on the west it may be traced in the Troych<sup>1</sup> or Twych field, No. 735 on the Hanmer Tithe Map. A man now living near the east side can remember the stone steps which served for a landing stage, and were removed some forty years ago.

This notice of the division between Hanmer and Bronington would seem to show that the present townships were formed at a very early date in the history of the Saxon Church, and were the same then as now, though the parish and township were at that time, it may be, called Croxton rather than Hanmer. Another ancient boundary seems to be still preserved in the Knolls' Wood and Knolls' Lane, on the west side of Bettisfield, between it and Ellesmere. The various townships are now for rating purposes called parishes, and whether this may refer to the fact that each had formerly its own church, though forming parts of one large parish, is uncertain. There are, however, various names and sites that call attention. Near to the British Eglwys-y-Groes we have Croxton.<sup>2</sup> At Hanmer there

<sup>1</sup> In Edward Lhuyd's notes about Hanmer, in 1699, he says, "Trowch is the New hall"; so called, apparently, because the Whit-church road branched in two directions, to Bangor and Chester, at that point. In the present case, the road from Hanmer over the Tir y Gors branched at the Troych field, one way going over the bed of Llynbedydd at the Hole Farm, the other going down to the Ferry. In the thirteenth century there was "Keble Twych" in Oxford, to the east of Oriel. Cf. also the names Twyford, Bideford, and perhaps Troyte.

<sup>2</sup> Croxton may be either Croc-stane or Crux-ton. See Rev. J. Earle's second letter to the *Guardian*, April 1878, on the derivation of the word *church*.

was a Nonnen-crofte (nun's croft) in 1417. In Bettisfield there is the site of a building with the name Ker-rick (Cerrig), and a little to the north of it the Cae Knioling,<sup>1</sup> which may mark a burial ground. To the north of Halghton Hall there is a moated site, of an oblong form, in a field that is called the Chapel Garth. This may have been built for defensive purposes, such as can be seen near Dolgelly, and at the head of Kentmere, in Westmoreland. In Willington there are the cross field, the Ty Crack (Cerrig), with the Lydyates (gates) at the crossing (traws) of the two roads, and near to Willington Cross, which has been thought by some to have been originally a religious house. In Iscoed, Whitewell Chapel, built in the Saxon way, and the name Oos-acre, seem to succeed the British Maes-y-groes and the Hén-grwys. The fact of the wakes being kept on St. Chad's Day, all over the present parish, shows that there was one centre, though the various chapels might keep up, in their dedications, earlier local traditions. When these chapels ceased, chauntries were established at the parish church, the Fens chauntry being, as we should expect, dedicated to St. Michael, and the Bettisfield chauntry either "to the Trinitie service" (Augmentation Office) or to St. Nicholas (Browne Willis). In Owen and Blakeway's *History of Salop* we read, "An imperfect division of some parts of England into parishes is said to have been made by Honorius, Archbishop of Canterbury, who died in A.D. 653. This, however, is doubtful." (See *Seldon on Tithes*, cap. ii, p. 181.) "At first churches were very thinly scattered over the country, and wherever they existed a body of clergy dwelt together in a manner somewhat collegiate. This has been the cause of the portionary benefices still continuing in all parts of England, and the number of which was in ancient times much greater than it is now. Thus we hear of the incumbents of St. Chad's (Salop), showing there were

<sup>1</sup> The Welsh names for mountain-ash are—1, *criafol*, and 2, *cynn-ivyll*.

many," and vol. ii, p. 9. "The early Saxon parishes were supported by land; there was no tithe, so little land being cultivated." From the Haghmond chartulary we find that there were still two medietyes in Hanmer, c. A.D. 1170; and the wide extent of lands mentioned in *Domesday* as belonging to the church, of which the Ruding once formed a part, show that the gifts bestowed were made by no grudging hand. A reason that has been given for tithes not being paid earlier than they were is this, "that the inhabitants of the country were the latest converts, whence also the name 'Pagans' stuck by the heathens, because the greatest relics of them were in country villages" (Bingham's *Antiquities*, vol. ii, lib. v, sect. 2). This would apply to England<sup>1</sup> under the Heptarchy, and during the Danish troubles.

In the names Over-beck (? another name for la Rede broc) and Over-ton (upper town) we have proofs of the Mercians being here. The church at the latter place is said to have been originally of Saxon origin, and to have had a beacon at the top of the tower, for signalling to the neighbourhood whenever an invasion was apprehended. As the Mercian flood poured over this whole country as far as the second dyke, it must always be an interesting problem how it happened that British names and customs were preserved in Maelor Saesneg, while in the neighbouring districts to the north and south, equally parts of Powys Fadog, they are almost quite lost. The parish of Loppington especially abounds

<sup>1</sup> In the *Saxon Chronicle* (Giles, 1871), under date A.D. 855, it is stated that this year "King Ethelwulf gave by charter the tenth part of his land, throughout his realm, for the glory of God and his own eternal salvation." We must notice that Ethelwulf, who was father of Alfred, did not rule over Mercia, although he had in A.D. 853, at the request of Buhred, King of Mercia, supplied him with troops for the more effectual subjugation of North Wales, and succeeded in his enterprise. "Fœdus Eadweardi et Guthruni regum, A.D. 901-924. Si quis decimas retineat, solvat legis violatæ poenam apud Dauns (*sic*), multam apud Anglos." (Leges Æthelstani, A.D. 924-940.) "Si nos decimas nostras reddere nolumus, nobis novem partes subtrahantur, et decima una nobis superstes sit."

in Saxon words, few of which are to be found here. We can only suppose that the princes of Powys of that day made timely concessions, by which they were allowed to retain their lands, though Maelor Saesneg as such must have been extinguished, the newly-formed counties of Cestrescire and Sciropescire meeting at a line which has already been referred to as running from the hamlets called the Cly, near Bangor, to Penley and Clyley, in Bettisfield. The frequent recurrence of the words *cad-ros* and *cat-ter*, and *war stone*, show how this border land was fought over, as also the devastation that followed in the mention of waste lands, both at the time of the *Domesday Survey* and in the reign of Edward I. The *Fens* moss is probably *Finis*<sup>1</sup> moss—a word that is well known and in common use for the border land between England and Wales. At Penley there is a *Cae* mark (a.s. *mearc*, a boundary), and this is the word which gave to Powys the name of the Welsh March, and to the inhabitants that of the Marchers.<sup>2</sup>

The course of the Mercians is still shown to us by many names that they have left behind them. Beginning with Kenwalk's Park,<sup>3</sup> we have Loppington (? Lupiton) and the two Frank-tonns on each side of Ellesmere, and passing Welsh-ham-ton, we come to the Wikey wood, which bordered on the salt lane that came up from the Wich and so went to Shrewsbury. In Bettisfield there is Black-*hurst*-fordd (the black forest road). In Tybrough-ton is *Drury* Lane, a misspelling for Brury<sup>4</sup> (*brueria*, briery), the name that is found so com-

<sup>1</sup> From *fin*. *Cyffin*, a boundary.

<sup>2</sup> The title of Earl of March was acquired by the family of Dunbar in the thirteenth century, from a similar connection with the Scottish border.

<sup>3</sup> In the *Anglo-Saxon Chronicle* for A.D. 658 it is said, "this year Kenwalk fought against the Welsh at Peonna (Pen), and he drove them as far as Pedrida" (Petherton); and in the year 661, "this year, during Easter, Kenwalk fought at Pontesbury"; and in A.D. 672, "this year King Kenwalk died."

<sup>4</sup> The circumstance that two lanes running parallel to one another are called *Drury*, seems to confirm this view.

monly in forests in various parts of England, and would especially be applicable here on the edge of the Witch valley, where there are still the Parbet Wood, the Gelli, reaching down to Threap Wood (*threapen*).<sup>1</sup> In Bangor there are the townships of Ey-ton (island town) and Pic Hill (tower hill), of Overton (upper town), Knolton (a name exactly descriptive of the elevations, either natural or artificial, that may be seen there), bounded by the Shel broc. At the edge of the Fens Moss is a small farm, called now the Conery, but formerly the Cronnery. To the south of Eglwys-y-groes is a house called the Coronage, overlooking a peaty valley ; the name of Cronimos also occurs three times. The localities in every instance suggest the derivation of these words from "Crannog" (an Irish word, meaning "a house of wood on an island), which itself is supposed to come from Crann, W. *pren*, a tree, timber (*Arch. Camb.* for 1872, p. 163). Near to Fens Hall (which is said to have been built upon wool packs) were found some years ago, three or four canoes hollowed out of trees. They were put to the ignoble use of pig troughs, but their discovery seems to indicate a lake where now the ground is peaty.

The name of Hanmer may also be of Saxon origin. We have mentioned more than once the lane that leads out of the village to the south-east, called the *Striga* (*Ystrogul*), and have suggested that it may preserve the old name of the place. That this name should have been forgotten is not to be wondered at when we consider that the first church was placed, not here, but at Eglwys-y-groes ; also that the court of the manor was situated at Beddesfeld, not Hanmer. It was not, as some think, until the church was made over to the abbey of Haghmond, in or about 1170, that its old importance began to return, and that it received any more distinctive title than St. Chad's, by which it had

<sup>1</sup> The word *threap* is said to be still in use here, and to mean persisting in an argument, or in a course of action, whether right or wrong. In Macclesfield Forest there was a *threpen-hurst*.

formerly been known ; and then it was called, not by its own old name, but by the name of the Mere. This must have been, in the language of the ancient inhabitants, "Llyn....." to which the second syllable in the name of Han-mer now corresponds. The first syllable has been thought to be the name Gwran,<sup>1</sup> which is found so often already in this parish. There are, however, some reasons for thinking that it represents the word Havering. In William of Worcester's *Itinerary*, p. 357, he spells the name of this place Hangmer and Handmere. In the Haghmond Chartulary it is always spelt Hannemere. In 1269 Walter de Engmere is appointed to the rectory of Oswestry. In the accounts of William de Melton, chamberlain of Chester in A.D. 1302, there is an entry,<sup>2</sup> "pro vad unius piscatoris piscantis in stagno de Havenemere." In the Salisbury MSS. John de Upton or Hanmer is said to have been governor of Carnarvon Castle. On referring to the list of governors, neither of these names occurs, but there is a John de Havering in A.D. 1289. The mistake therefore would seem to have arisen from a knowledge of the fact that Havering or some such form was the real name of this place. Perhaps the following extract from Gervase of Tilbury may refer to it. "In England there is a pool which is commonly called Wlferes-mere, as though the mere of King Wlfen, which, when open<sup>3</sup> to all comers, abounds with fish ;

<sup>1</sup> See *Arch. Camb.* for 1876, p. 290, note. "Aen is a common prefix in Irish names. Gwr also occurs frequently in the list of kings in the Pictish chronicles. These names, moreover, are said to be not only those of men, but of divisions of land. (*Celtic Scotland*, i, p. 208.) By joining these two we get Gwran ; and by adding mer, have Aenmere or Hanmer." (D. R. T.) See Capt. Warren's *Underground Jerusalem*, where the word 'ain, applied to springs, constantly occurs. At p. 196 we read, "there is scarcely a doubt that the 'Ain es Sultân is that which Elisha healed on his return with the mantle of Elijah." In Hanmer Lake, however, it is not known that there are any springs, but only "siky" places so called.

<sup>2</sup> The payment is made "Thomæ de Macclesfeld firmario maneriorum Macclesfeld et Ouerton Madoc pro denariis per ipsum solutis."

<sup>3</sup> It was a common observation among the last generation, that

when men are forbidden to fish there few or none are to be obtained." And then in chapter 88, "de alio stagno—There is in the same region a certain pond or mere lying near the confines of Wales, and named Havering mere,<sup>1</sup> of which the peculiarity is that if any person passing over it in a boat utters in a loud voice certain opprobrious words, a commotion arises in the water and sinks the boat: the words are, Phrut Havering-mere, and alle thai that on the fere."

It remains that we identify Wlferes-mere. What Gervase had in mind was clearly the Mercian king of that name; but as Ellesmere must have had a name before his day, we may suppose that he went rather by the sound, and that the real name was Wlfaes Mere or Wolves Mere. In the British language, *blaidd* is a wolf (pl. *bleiddiau*). Ellesmere would therefore be Llyn

neither fish in the mere, nor game on the dry land, was ever known to be scarce so long as it was open to all comers; and this remark applied to the neighbourhood generally. At present there is no such thing as catching a fish in Hanmer by angling, and they are scarce at Ellesmere and Colemere.

<sup>1</sup> See Wright's *History of Essex*, ii, p. 427. The name of the liberty, Havering-atte-Bower, is supposed to be from Hæpep-ing (the goat's ing or meadow). In Thomas Hearne's *Antiquarian Discourses*, A.D. 1720, i, 317, is the following with respect to Edward the Confessor: "This religious and good King built a goodly house in Essex, which he called Have-he-ring. I cannot justify that report how, when he was hindred or troubled in his praying by the multitude of singing nightingales he earnestly desired of God their absence, since which time never one was heard to sing in the parke; but without the pales many numbers, as in other places: yet this is reported for a truth by the inhabitants at this day. With respect to the name of Have-he-ring, it is told how King Edward, having no other thing to give an aged pilgrim who demanded an alms of him here in England, took off ye ring from his finger, and gave it him; which ring the said pilgrim from Hierusalem, or I wot not where, delivered to certain Englishmen, and willed them to deliver the same again unto their King, and to tell him it was St. John the Evangelist that he gave it unto, and who now sent it again, withhold, to tell him upon such a day he should dye, which was the day above written. The credit of the story I leave to the first anthon, and the legend; but if at any tyme you goe through Westminster Cloysters into ye Deane's Yard, you shall see ye King and pilgrim cut in stone over ye gate: but this by the way."

Bleiddiau, translated Wolves' Mere by the Saxons ; soon to be called Wols Mere, and so Ellesmere. It is worthy of notice that one of the nearest meres to Ellesmere is Ketel Mere, which name is derived from *catulus*, a cub. The whole of Maelor Saesneg seems to have been infested with these animals, and it is commonly said that they harboured in the ravines of the Witch Valley long after they had been exterminated elsewhere. At Hampton's Wood we have Bleiddin's Bank. In Gredington Park the west side of the mere is called "The Bleddins." Havering is the Saxon form of Hafren. Hafren is also the British name for the Severn, one of the feeders of which rises within two miles of Hanmer. In the eastern counties, in the Isle of Ely, there is a Harramere or Harmere ; and the word was once written full, Havering-mere. In this case the *r* has been preserved ; in ours the *n* : and even so late as 33 Henry VIII it brought a *g* along with it, for we find in the *Monasticon*, "Com. Salop. March Wall. Hangmer, the farm on the scite of the Rectory, 13s. 4d." We conclude, therefore, that Hanmer is Havering-mere written short ; and that this, again, is a Saxon version of the older British name, Llyn-maes-Hafren. The Bleddyns, where the wolves came down to drink from the neighbouring forests, would thus be a spot much to be avoided on its shores.

In the grant of lands already referred to, of the time of Edward I, mention is made of "totam partem totius vasti quod vocatur Tholn Hannemer." This word would seem to be the plural of *thol*, which was the liberty of buying and selling, or keeping a market, in a manor. In later time it signified the customary due or rent paid to the lord of a manor for his profits of the fair or market, called the "tolling-pence", which were to be paid at the signal of the sounding of a bell : hence came the term to "toll a bell".

In Bangor the following names occur :—

Ey-ton (Sax.), island-town.

Pic-hill=the hill of the tower. Pic or Wic (Sax.)=s,

a tower. This meaning is confirmed by there being a tower-field in that township.

Over-ton, the upper town (as compared with Bangor), and of Saxon origin.

Knol-ton. In *Archæologia Cambrensis* for April 1847 we read, "there is a Maes Knoll near Stanton Drew, in the hundred of Keynsham, co. Somerset, where there are extensive Druidical remains and a barrow." Here there are a succession of knolls, beginning from Llan-y-Cefn, and extending into Dudliston.

The Knolls' Wood and Knolls' Lane, on the west of Bettisfield, seem to mark the boundaries on that side; but no knolls remain that we are aware of.

Shel-broc, which bounds Maelor Saesneg on the south-west, and joins the Dee opposite Erbistock village.

Bryn Oovers, the hill between Bangor and Overton; getting its name, perhaps, from Wlfhere.

Stanyards. (Pennant, i, 302, "many antiquities found here.") ? the same as Stanierth, from *estyn*=to stretch, and *garth*, a head or projection; cf. Peniarth, Llwydiarth, etc. (D. S. E.)

Lower Peig (Sax. Peiga=a little maid). The two treble bells at Croyland were called "Peiga" and "Biga". (*Monasticon*.)

At Hanmer the *Nonnen Crofte* is one now called the Vicarage Meadows, in which there is an extensive earth-work, upon which the Rectory stood in mediæval times; and before it, doubtless, the Nunnery.

Tholn, the plural of thol=the liberty of keeping a market.

Fenns ?=W. *ffin*=Lat. *finis*, a boundary (cf. Cape Finisterre), applied to Overton in *Domesday Book*. The Cae *mark* (Sax. *mearc*) in Penley preserves the name of Marchia Walliæ, by which the district is described in old deeds.

Kenrick coed ? Kenwalk's Wood (in Penley).

Light-wood (Laith-wood), Green, between Overton and Penley, which seems to show that the latter be-

longed originally to the eastern half of Maelor Saesneg.

Middle Burder, written Burdier about 1666 ? Barddir=the bard's land, see Powell's *History of Wales*, p. 159, on "the three orders of bards."

Brocknes (A.D. 1681) ? the name of a part of the Knolls' Wood, where *badgers* (Brock) are still found ; ynys=an island.

Tuemt (A.D. 1681).

Rud-ing=meadow of the rood or cross, see Eyton's *Salopia*, viii, 227. The vicars of Lilleshall had a croft called the Rudyng.

Brandas. At Loppington is the Brand-hathorn.

Erbistock W. y Bistog, probably formed from stoc. Danish, and A. S. for stockade, palings, and the equivalent Welsh term *pyst* prefixed. Thomas' *History of St. Asaph Diocese*.

The Hangs, in Loppington.

Black-hurst-ford to the south of Bettisfield.

Weston, the Saxon name for Whitchurch, showing that it was the last place of importance at that part of their boundary.

Han-mer, the name of the mere, not of the village or town. Supposed to be a contraction of Havering-mere, and that a Saxon rendering of the British name Llyn-maes-hafren.

Threapwood (*threap* or *threapen*, Lat. *redarguere*, imports debate), said to be part of the forest of Broughton, which extended from Worthenbury to Malpas. Pennant (i, 289) says, "Passed though part of Threapwood, observed in the inclosures some venerable oaks, the remains of the ancient forest." Of these one is by the lodge of Broughton-hall and one to the east of the site of Tal-y-wern. Flannen's brook runs from the Tink Wood to the Wern on Dee.

Drury (in Tybroughton) for Brury (Brueria, a thicket). In Whichwood forest a place called Bruery marks the site of a religious house. Brill, to the north-east of Oxford, is also derived from the same word.

Wolves-acre (in Iscoed), ? Wlfhere's acre.

Whitewell chapel in Iscoed, a Saxon building pulled down in 1828-9.

Over-beck, another name as supposed for Red Brook, and so called from being the upper of three brooks that combine to make the Elfe, which runs down the Witch valley.

Bowker's Lane, from bowk=milk pail.

Wikey Woods, in Bettisfield, near to the part of the Street Lydan, that is called the Salt Lane.

*Bettisfield* ? from bettws=a station.

The Shafts and Shafley ? another name for the butts used in archery.

Cae Saesyn (in Halghton).

Cae Cockshute.

The wood Leasow (meadow).

The Lyth, mill.

Catellig ? a rampart, Coed Helgy=the willow trees.

Hopyard.

The Slade (Sax. Slæd) plain, flat, open tract of country.  
W. ysled=a flat body.

Hemp butt.

Quillet. At Bangor a quillet is a patch of ground within another. Mr. W. Beaumont writes: "Quilles is derived from *quidlibets*, as in first Part of *Henry VI*, Act ii, sc. 4 :

" 'But in these nice, sharp quilles of the law,  
Good faith, I am no wiser than a daw.' "

*Shakespeare.*

409. Cae low, field of the tumulus or grave (in Bronington).

500. Trench field (in Bronington).

The following names may be noticed:—Rodenhurst, Starkey, Eyton, Byrch (? diminutive of "Byrchover" in fourteenth century deeds), Ledsom, Huntbach (pronounced Humpitch, said to be properly Hompesh), Grono, Bateman, Probart, Hotchkis, Bowker, Felton, Chidlow, Gregory, Capper, Challoner, Bartlem. Two words, "lazing" and "singing" are commonly used by

gleaners to express their work. The business of selling charms for toothache is found by some to be a profitable one. The following I give as it was told me. B. H., suffering from what the doctor called shingles, said "that it used to be called the lurry, but now *it got* shingles; that she understood there was a woman at —— of the name of —— who could have cured her by breathing on it, but it must be done fasting. The woman had this power owing to some of her ancestors having eaten eagles' flesh, but she, for her part, did not hold with it." Cf. Sharon Turner's *Anglo-Saxons*, vol. iii, p. 71, Spelman's *Concilia*, 158. If a man suffer from a scinlac spectre, let him eat lion's flesh, and he will never suffer from any scinlac again." Among the laws of Alfred (A.D. 872-901), No. 30, is "fæminam quæ consuevit excipere incantatores et magos et sagas ne sinas vivere."

The *Church Yorde* is an expression still in use, see *Inq. post Mortem*, 9 Edward IV. "Donne of Flaxyordes".

*St. Chad's Well*, a few hundred yards north of this village, is not now dressed annually as it was within memory. It is in one of the War (Wern) meadows.

M. H. LEE.

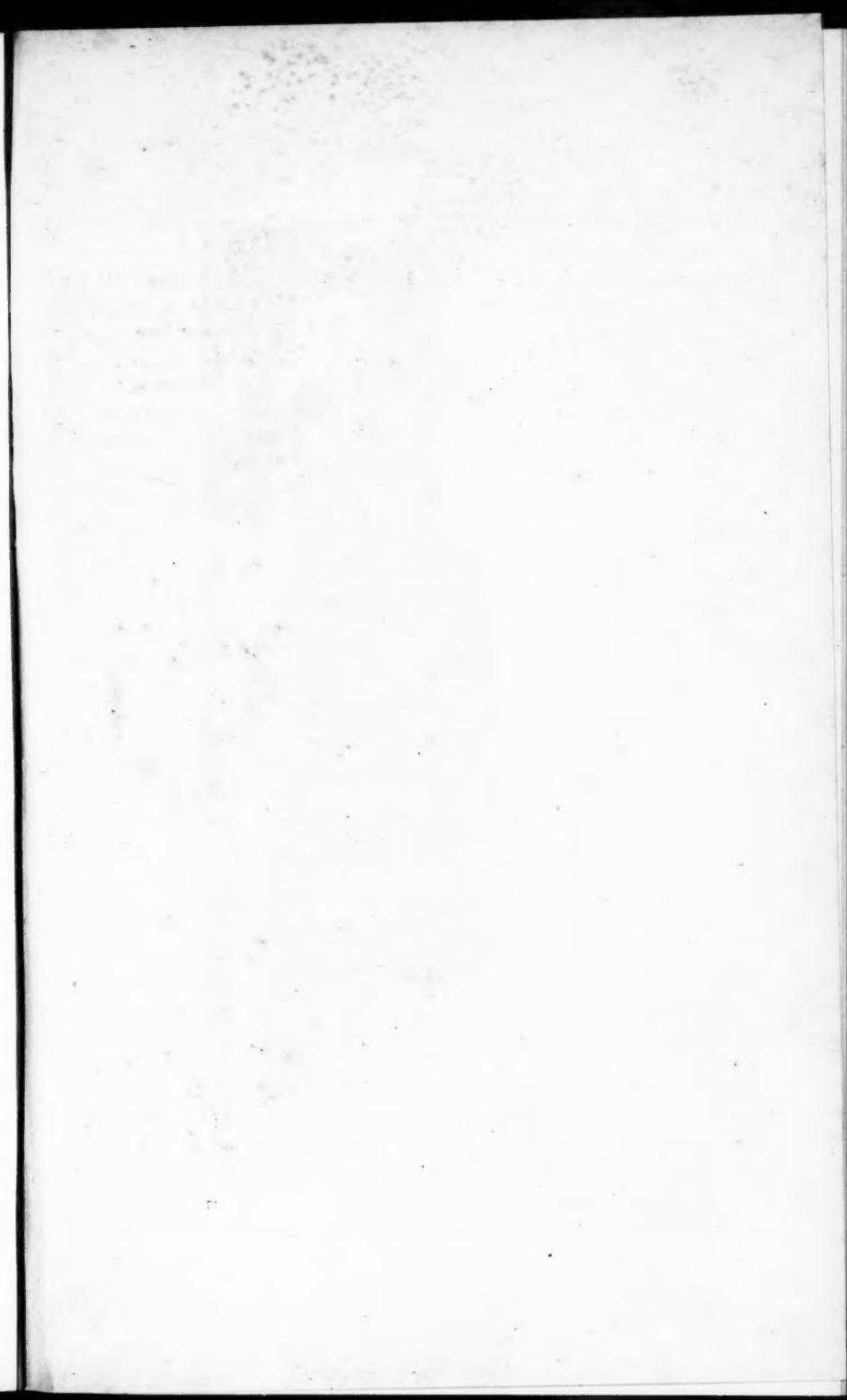
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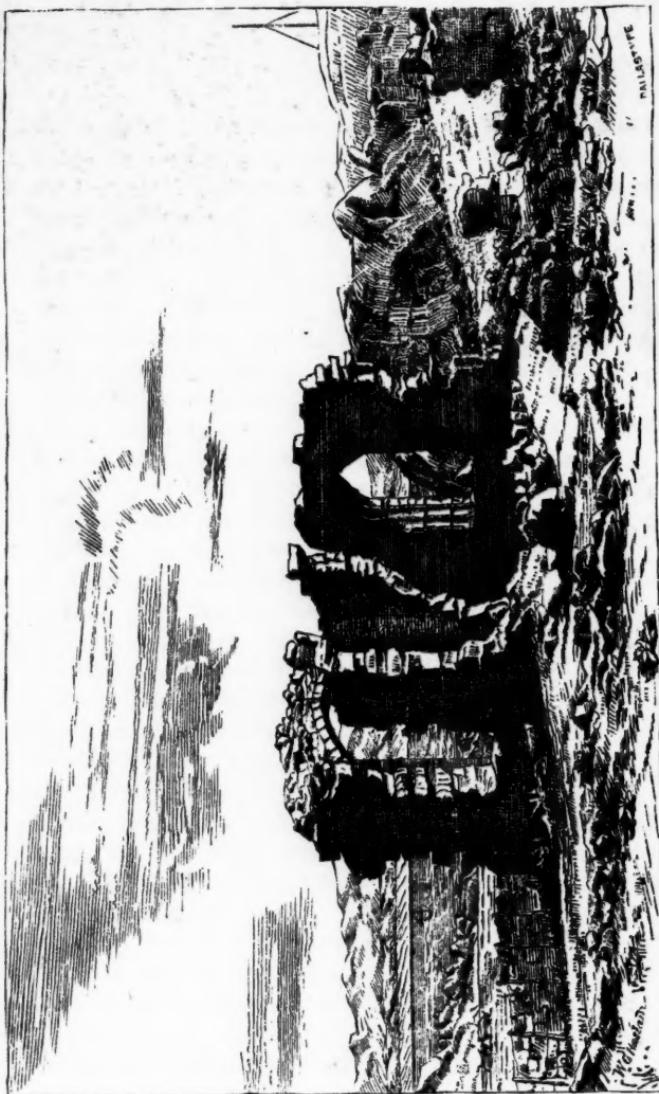
## LLANDDWYN.

A NARROW lane leads westward from Newborough Church to the gate of an open waste, across which a cart-track, obliterated here and there by the driven sand, gradually descends over the turf amidst a succession of sandy hillocks, in which rushy grass, the creeping willow, and Burnet rose, are conspicuous, to the sea-shore. On reaching the sands, the bold promontory of Llanddwyn is seen to the north, rising abruptly from the low-lying shore, and running out into the sea. High water separates it from the mainland. Its black rocky sides are relieved by patches of green turf, and the white lighthouse which rises at its head. A walk of a mile or more along the sands, at low water, brings the traveller to its foot, near Porthddwyn ;<sup>1</sup> thence a footpath leads onwards, by a gradual ascent, over the close turf until the east window of a ruined church, and in the distance beyond, the fine range of Yr Eifl Mountains, catch the eye. The church is built in as sheltered a spot as the nature of the ground would permit ; rising ground keeping off, to some extent, the force of the western gales ; while the highly inclined schistous rocks rise like walls, and afford it shelter on the north and south. Turning to the north-east, Mallaeth Bay and the low-lying coast of Anglesey are seen. On the south-east the Menai Straits and Carnarvonshire range of mountains, from Penmaenmawr westward, bound the view. At the end, and on the north of the promontory, steep, rocky islets of an ochre colour below high water-mark, and black above, covered with numberless sea-birds, rise abruptly out of the sea.

The church was cruciform, and well built, and probably superseded an earlier ecclesiastical building, for

<sup>1</sup> An opportunity occurs to correct an error in page 224 of the last volume. For "Porthnewydd" read "Porthddwyn".





LLANDDWYN.



the remains show that the present edifice was built in the Perpendicular style. When Rowlands wrote his account of it in 1710, the walls were standing, but the roof and its timbers were gone. Now small portions only of the nave-walls, with the foundations of a porch at the south-west corner, and of the transept-walls, remain; but the walls of the choir are for the most part standing. The interior is about 100 feet in length, of which the choir occupies 36 feet, and 24 feet in breadth. The transepts, from north to south, were 66 feet long and 18 feet wide. On the north, at the junction with the choir, is a small semicircular projection which may have served as a bell-turret or an approach to the rood-loft. The accompanying drawing, by Mr. Haslam of Menai Bridge, was taken from the north-west, looking across the site of the transepts, and shows the interior of the ruined turret, with part of the east window of the choir seen through a ruined opening in its north wall. The choir had three windows. The sandstone dressings of two remain; but the tracery and sills are gone. Flat, hollow mouldings and a corresponding hood-moulding over the east window, which is 10 feet wide, characterise the work, and serve to show the style in which the church was built. The walls are plain rubblework of the stone of the surrounding rocks, faced within with a thin coat of cement. The foundations of a circular fence-wall around may be also traced. At about fifty yards to the west are the foundations of the prebendary's residence,—a small building occupying a space of 50 by 24 feet, with a semicircular projection at the back, the walls of which are carried down about 6 feet underground, and a small detached building to the south.

The situation of the church, in so remote and thinly peopled a district, like that of the neighbouring church of Llangwyfen, suggests that the site was purposely selected on account of its wild surroundings and retirement from the world, to impress feelings of awe and reverence on those who frequented it. The church was

dedicated to Saint Dewyn, one of the traditional daughters of Brychan, and was a prebend of the see of Bangor. Llanddwyn is mentioned in the Extent of the bishop's lands in the commot of Menai,<sup>1</sup> taken in the sixth year of Prince Edward,—a reference probably to the Black Prince. This fact, coupled with the name, suggests that there was an earlier church there. At the time of the Extent certain tenants whose names are given, held eight messuages, without land, at a yearly rent of 11*d.*, a heriot of 5*s.*, a like sum for ammōbrage and suit of court.

There are a few dwellings with very small inclosures on the moor near Newborough, but the general appearance of the parish suggests that there cannot have been an increase of inhabitants. Rowlands says that nevertheless, in the time of Henry VIII and before, Llanddwyn was one of the principal benefices of the see of Bangor, and that its profits and emoluments arose principally from the offerings of people who flocked thither at stated times in large numbers, as was then the custom, attracted by sacred relics and other objects of devotion, which were to be met with there. Among those of note who were its incumbents, the name of Richard Kyffin, Dean of Bangor, occurs, who is said to have carried on a correspondence from thence in fishing boats with the Earl of Richmond, then an exile in Brittany, and Sir Rhys ap Thomas, with a view to the Earl's return and overthrow of Richard III.

It only remains to say that this account is derived mainly from Rowland's "Antiquitates Parochiales", which appeared first in print in the first volume of the *Archæologia Cambrensis*.

R. W. B.

<sup>1</sup> *Record of Carnarvon*, p. 104.

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ON THE SEPULCHRAL EFFIGIES AND  
SCULPTURED MONUMENTS IN  
LLANDAFF CATHEDRAL.

THE cathedral of Llandaff contains a fair proportion of monumental relics of more or less interest. There are six recumbent effigies of bishops, but it is impossible to appropriate these correctly, from their having been removed from the positions they originally occupied, and much of the appropriation must, in a measure, be guess work. There is also an emaciated effigy, three effigies in armour, all of the fifteenth century, and three effigies of ladies, all also of the fifteenth century. In all thirteen sculptured effigies.

1. In the south aisle of the nave, under the south wall, beneath a plain semi-circular canopy, lies the recumbent effigy in relief of a bishop, apparently the most ancient of the monuments in the cathedral. He is represented as wearing a somewhat high mitre, with the *infulæ* attached, and as vested in the amice, alb, stole, tunic, dalmatic, and chesible, with the rationale in front of the breast. The pastoral staff reclines on the left shoulder, the right hand repose on the breast, the left on the pastoral staff, which is diagonally disposed on the left side of the body, the crook, however, is gone; the maniple is worn over the left arm, and the episcopal sandals, pointed at the toes, are worn on the feet. This effigy is said to have been removed from the back of the episcopal throne. The material is of schist or slate, the effigy is sculptured in low relief, and is a work of the thirteenth century. This is, I think, that effigy of which Browne-Willis, in his *Survey of the Cathedral Church of Llandaff*, published about the year 1718, gives the following description: "On the north side of the altar lyes *William de Bruce*, cover'd

with a black coarse marble gravestone, engrav'd with a bold relief, roughly drawn after the manner of the time. He is in his plain episcopal robes, with a mitre and crosier, and over his head is cut in emboss'd work *Willelmus de Bruce, Eps Lād. He dy'd in the year 1287.*"

2. Under an arch in the south aisle of the nave is the recumbent effigy of a bishop, wearing on his head a plain and high mitre, the *infulæ* of which are very apparent. This effigy is much abraised, and the vestments not well defined. It is sculptured in high relief. The pastoral staff is on the *right* side, but the crook is gone. The amice is worn about the neck, the right hand is on the staff, whilst on the left arm portions of the maniple may be discerned. This effigy is of stone. Over the head is a trefoiled arch, springing from shafts, with caps of Early English foliage, with a pedimental canopy over, and an angel in each spandrel on the sides of the arch. This effigy has been ascribed to Bishop Bromfield, who died A.D. 1391; but it is, I think, of at least a century and a half earlier in date than his time, and may, I think, be ascribed to some bishop, to whom we owe in the thirteenth century the construction or reconstruction of some portion of this cathedral.

Willis in his *Survey*, says, "Without the rails on the north side of the altar lies a bishop, carved in free stone, with a bold relief, without any inscription." "And upon the third half pace as you go up is another bishop in his robes, without any inscription likewise. This might probably be for Bishop Bromfield, who lies buried in this church."

3. Further eastward, in the north wall of the nave, is a high tomb, apparently of the latter part of the fourteenth or early part of the fifteenth century. On this is the recumbent effigy, in high relief, of a bishop. He is represented as wearing the high-shaped mitre, to which the *infulæ* are attached, on his head. His face is bearded—a *late* example. About the neck is the amice. The other vestments consist of the alb, stole, tunic, and

chesible with orfreys, whilst the maniple hangs over the left arm. The pastoral staff is on the *right* side, but the crook is gone; the right hand is on the staff, the left is holding a scroll. The sandals are pointed at the toes. This effigy is well sculptured in stone, and the folds of the vestments are numerous and well disposed. At the back of the arch is a shield, bearing the emblems of the Crucifixion and Passion. On either side of the head is the mutilated statuette of an angel, waving a thurible.

I should be inclined to attribute this monument to Bishop Barret, who died A.D. 1396. Of this monument Willis thus speaks: "I go back now to the north aisle. There.....is a monument in a nich in the wall, over against Bishop Marshall's monument, of a bishop in his pontifical robes, and over him, in the form of an escocheon, the instruments of the crucifixion, the cross, nails, ladder, ropes, and scourges, and over these an emblem of the Resurrection. There is no inscription or other mark by which to find the person by whom this monument was made."

4. Further eastward, in the north wall of the nave, is an ogee-shaped arch, panelled at the back. On a high tomb, plastered in front, lie the remains of an emaciated effigy, in a shroud or winding sheet. Of this the lower portions, from the loins downward, are destroyed. This is of the fifteenth century.

Willis, treating of this, says, after his observations on the last monument, "Above that, in another nich, is a skeleton, engraved in freestone, lying in a shroud, open before and gathered above the head. It seems to be three hundred years old, if not more, and, considering the time, it is not ill cut. This skeleton is over against the eleventh pillar of the choir, which joins to the altar." Willis is mistaken in calling this a "skeleton", the emaciated effigy may be generally referred to the fifteenth century. In the sixteenth and early part of the seventeenth century it was superseded by the "skeleton, the lively figure of death".

5. On the north side of the choir is a high tomb, ornamented with quatrefoils and panel work. On this is the recumbent effigy of a bishop, sculptured in stone. He is represented as wearing the *mitra pretiosa*. The chesible is rounded at the skirt, and much shorter in front than behind, beneath this appears the dalmatic, fringed at the sides and skirt, and under this the alb, but the tunic and stole are not apparent. Over the left arm is worn the maniple. The sandals on the feet are round-toed, and the feet repose against a lion. The pastoral staff is encircled with the veil, and lies on the *right* side. The crook is ornamented with the rose, and the pike at the foot is perfect. Both arms and hands are upraised and the episcopal gloves are worn. This effigy is rudely worked, the vestments are of a late fashion, and the dalmatic well defined. I concur with Willis in attributing this monument to Bishop Marshall, who died A.D. 1496.

Willis thus describes it: "The first thing we see on the north side of the choir, as we go down from the altar, is *Bishop Marshall's* monument. It stands in the wall between the ninth and tenth pillars, and is of the altar kind. He is placed in a recumbent posture, with his crosier and mitre, and pontifical robes. In the wall are his arms, impaled with those of the see. The arms of the see here are *sable*, a sword and two keys in saltire, *or* on a chief, *vert* three mitres of the second. His own arms are parted per chevron in fess, *or* and *vert*, between a *M* *sable* below and a falcon *or* above. At the feet are the cross, nails, ropes, and other instruments of crucifixion carved in freestone upon the wall. The work of this monument is very good, and savours of that time when arts began to revive." I somewhat differ from Willis as to the excellency of the work.

6. On the opposite side, beneath a trefoil-headed arch, with mouldings well defined, springing from shafts with sculptured caps, and surmounted by a triangular pediment, is the recumbent effigy, in high relief, of a bishop. On his head he wears the mitre, with its

pendant infulæ. He is vested in the amice, alb, tunic, dalmatic, and chesible, and on the feet are sandals, pointed at the toes. The maniple depends from the left arm, the pastoral staff appears on the left side, crossing the body diagonally; the crook is gone; the left hand is on the pastoral staff, the right hand is placed on the breast, and the feet rest against a cockatrice. On each side of the canopy is a sculptured effigy. This is apparently a monument of the thirteenth century, and may, I think, be that of Bishop Staunton, who died *circa* A.D. 1294.

This appears to me to be the monument which Willis describes as follows: "Beyond the door that goes to the chapter house there are two seats, and behind them, in a nich in the wall, lies a bishop, in his *pontificalibus*, in a recumbent posture, in freestone."

7. Under an arch on a high tomb, on the north of the lady chapel, are two recumbent effigies in alabaster. On the right side is that of a man in armour, bare-headed, with cropped hair, and his head reposing on a tilting helmet, with mantling. About his neck is a collar of mail. To the breastplate are attached escalloped taces, with tuilles, beneath which is worn a skirt or apron of mail; cuisses, genouilleres, jambes, and solerets, the latter broad-toed, all of plate, protect the nether limbs, whilst pass guards, rerebraces, coudes, vambraces, and gauntlets of plate encase the shoulders, elbows, arms, and hands. The feet rest against a lion. On the right side is worn an anelace or dagger. The sword, now gone, was affixed on the left side by a narrow belt. The effigy of the lady, lying on the left side of her husband, represents her with a rich pedimental headdress, of the fashion introduced in the reign of Henry VII, with a falling mourning tippet, with a triple chain round the neck. She is habited in a bodiced gown, square and open in front on the breast, the sleeves are slashed and cuffed at the wrists, the gown is encircled by a belt disposed diagonally. Over the gown is worn a mantle, attached by a chain to a fermal

on either side. The shoes are square-toed. On either side is an angel. On the sides of the tomb are small effigies or statuettes in relief. On the south side are eight of these statuettes, representing a monk in his cowl and mantle, holding a book ; a mutilated statuette in armour, similar to the recumbent effigy ; a statuette in armour, holding a shield ; a statuette in armour ; two angels in albs, holding a shield, impaling a lion rampant, a griffin rampant ; two statuettes in armour ; statuette of a lady with the pedimental headdress and wide sleeves ; a monk in his cowl, with the hood on his head. This is the monument of Christopher Matthew, and of Elizabeth, his wife. He died A.D. 1500, she A.D. 1526.

Willis treats of this monument as follows : "On the north side, next to St. Mary's Chapel, between that and the north aisle, is a noble altar monument, about 9 ft. in length, on which are two images, finely wrought in alabaster. The man is in armour, with a collar of ss's about his neck and a coat of mail under his corslet ; by him lies a woman with laced head clothes, and the lace of the lappets gilt. Round the edge of the altar is this inscription : *"Orate pro animabus Christopheri Matthew armigeri, c. Elizabeth uxoris sue qui quidem Elizabeth obiit penultimo die Januarii A.D. MD vices<sup>o</sup> sexto et predict Christopherus obiit.....Anno Domini MCCCC<sup>o</sup> quorum animabus propitietur Deus, Amen."* On the south side of the monument are two angels in the middle, supporting the escocoheons, in which are the coats of Matthew and Morgan. At each end are two old priests, and between them and the angels, towards the choir, are three young men in armour, and towards the east end of St. Mary's Chapel, two young men in armour and one young woman. On the north side are two angels in the middle, as on the south, supporting the same escutcheon, and two priests with beads at the end, and three women on each side, between the priests and the angels."

8. At the east end of the north aisle is a plain high

tomb, on which is a recumbent effigy of a man in armour, sculptured in alabaster. He is represented bareheaded, with clubbed hair, and his head reposes on a tilting helme, the crest on which is a heathcock. His neck is defended by a curious gorget of chain mail ; his breastplate has a skirt of escalloped taces, overlapping upwards ; to these tuilles are affixed by straps, and beneath the tuilles is an apron of mail, with a vandyke shaped border ; pauldrons of overlapping plates, with pieces in front, rerebraces, coudes tied with ribbons, and vambraces protect the shoulders, arms, and elbows, and gauntlets, partly gone, the hands ; cuisses, genouillères, jamb's, and sollerets, the latter pointed at the toes, and formed of overlapping laminae, protect the nether limbs and feet, which latter rest against a lion. A dagger is worn on the right side and a sword on the left. He also wears a curious collar, resembling that of ss.

Of this monument Willis gives the following description : " Towards the east end of the north aisle there is a screen, which divides the east end from the rest. It was thus divided for a burial place of the family of the Matthews. It is 11 ft. long and 15 ft. broad. At the upper end, within this division to the north-east, lyes a knight in armour upon an altar monument in alabaster, well wrought. At his head is a man in armour, bearing his shield. On the other side are six images, five of men and one of a woman, all bearing escocheons. This is said to be the monument of *David Matthew* the Great, who was standard bearer to Edward IV, and was murther'd at Neath by some of the Turber-  
viles, with whom he was at variance."

9. On a high tomb on the north side of the nave are two recumbent effigies, sculptured in alabaster. One of these effigies, that of Sir William Matthew, Knight, who died A.D. 1528, represents him in armour, bare-headed, with clubbed hair, and his head resting on a tilting helme. To his breastplate are attached escalloped taces, overlapping upwards. To these taces large angular-shaped tuilles are affixed by straps. Beneath

is an apron of mail, raised in front. Pass guards, rere-braces, coudes, and vambraces protect the shoulders, arms, and elbows. The hands, now gone, were conjoined on the breast, as in prayer. The gauntlets are represented lying on the right side, on which side also is an anelace or dagger. The sword is nearly gone. Cuisses, genouillères, jambs, and sollerets, the latter broad-toed, protect the nether limbs, and the feet rest against a lion. The effigy of the lady, which lies on the left of that of her husband, represents her in the pedimental headdress, with her neck bare, and a necklace of four chains. Her body attire consists of a bodiced gown, open and square-shaped at the breast, with slashed sleeves; a transverse belt encircles the close-fitting portions of the gown, which is open at the sides, like the *cote hardi* of a former age. Over the gown is worn a mantle, attached in front by a chain to a fermail on either side. On each side of the high tomb are seven statuettes in relief, of angels and weepers, at the west end are four such statuettes, and at the east end three.

Browne Willis, in his *Survey*, describes this monument as follows: "Against the fourth pillar, on the north side (the nave), and so on to the fifth, stands the monument of *Sir William Matthew of Aradyr*, in *Glamorganshire*, about one mile from *Llandaff*. Its length, including the palisade round it, is  $16\frac{1}{2}$  ft., its breadth  $9\frac{1}{2}$  ft. It is an altar monument, on which lie the images of a man and a woman, curiously wrought in alabaster. The man is bareheaded, in complete armour, with a coat of mail under his corslet, and a collar of ss. over it. His gauntlets are by his right leg, and a sword cross; at his head is a lion, and a monk with beads in his hand. His helmet is his pillow. In his left hand is his dagger, and a sword at his right. On his left side lies his wife, in the same recumbent posture, habited after the manner of the time. The lappets of her head cloaths are lac'd, and the lace gilt. The inscription which is on the edge of the monu-

ment is this: ‘*Orate pro animabus Willelmi Mathew militis, qui obiit decimo Die martii, A.D. MCCCC<sup>o</sup> vices<sup>o</sup> VIII., c. etiam Jenette uxoris ejus que Deo reddidit spiritum ..... Die mensis..... A.D. millmo ccccc trices<sup>o</sup> quorum animabus propitietur Deus, Amen.*’ On the west side of the monument are images in three niches. In the middle is an escutcheon, supported by a man and woman. The arms are worn out, but seem to have been quarterly. On the south side are seven images. Every second image holds an escutcheon, but the arms, which were originally painted, are not discernible. Easterly, at the feet, are four images, each with an escutcheon, as before. On the north side are seven images, as on the south. On some of the escutcheons may be discerned three chevrons *gules*, on a field *argent*, which are said to be the arms of *Jestin ap Gwrgant*, who betrayed his country to the *Norman* knights, who came hither with *Robert Fitz-Hammond* in the reign of *William Rufus*. Some of the images at the head are in armour; on the sides and at the feet with beads. The whole is wrought in alabaster, and, if we consider the time, is very curiously done.”

10. On the south side of the nave, beneath a semi-circular arch, trefoiled within and surmounted by a triangular canopy, is the recumbent effigy of a bishop of the thirteenth century. He is represented as close shaven—an *uncommon feature at that period*, wearing on his head a high mitre, with pendant *insulæ* attached. He is vested in the alb, stole, tunic, dalmatic, and chesible, wearing the maniple over the left arm. The sandals on the feet are pointed, and rest against a cockatrice. The pastoral staff is held in the left hand, the crook is gone; the right hand is placed on the breast; the folds of the drapery are numerous. This effigy is of stone. From the architectural details of the canopy I conjecture this to be the effigy of a bishop, who in the thirteenth century was instrumental in the re-edification of a great portion of the cathedral, but who this bishop was I know not.

11. At the east end of the south aisle, on a plain high tomb, is the recumbent effigy of a lady, sculptured in alabaster. On her head is worn a long veil or tippet, about and under the chin a gorget; the body habiliments consist of a bodiced gown, open at the sides, with close-fitting sleeves and ample skirts; the hands are upraised, as in prayer; a girdle or belt, ornamented with roses, crosses the gown transversely. The mantle is attached in front of the breast by a cordon to fermails on either side over the gorget, and the extremities of the cordon fall pendant in front. Mutilated statuettes of angels in albs, sitting, are represented on each side of the cushion on which the head reposes. At the feet are two whelps.

Willis seems to treat of this monument in the following terms: "In the uppermost division of the south aisle, at the north-east corner, is a nich in the wall, in which is a fair statue of a lady in a recumbent posture, covered with a large veil. It is of alabaster. In the wall two men hold two escutcheons, which are so defaced that the arms cannot be discerned. There is no inscription. Her name is said to have been Christian Audley, but who she was otherwise or when she lived is not remember'd. I can only guess that she was probably the wife of John, Lord Audley, who died 10 Henry IV." This effigy is evidently of the fifteenth century, and, so far, the surmise of Willis may be correct.

MATTHEW HOLBECHE BLOXAM.

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HISTORY OF THE LORDSHIP OF MAELOR GYMRAEG  
 OR BROMFIELD, THE LORDSHIP OF IAL  
 OR YALE, AND CHIRKLAND,  
 IN THE PRINCIPALITY OF POWYS FADOG.

(Continued from Vol. ix, p. 292).



EBNAL IN THE LORDSHIP OF WHITTINGTON.

Add. MS. 9865.

JOHN, son of Madog=Lowri, relict of Jenkyn ab Howel Fychan ab Howel ab Gruffydd of Pentref Morgan, ab David ab Iorwerth ab Hwfa ab Iorwerth ab Howel ab Owain ab Bleddyn ab Owain Brogyntyn

Lowri, relict of Jenkyn ab Howel Fychan ab Howel ab Maurice of Traian, and daughter of John Wynn Kinaston, third son of Jenkyn Kinaston of Stoke, near Ellesmere, ab Gruffydd Kinaston ab Jenkyn Kinaston ab Madog Kinaston ab Philip Kinaston ab Gruffydd Kinaston of Tref Gynforth, Cunaston, Cae Howel, and Stoke. John Wynn Kinaston married Gwenhwyfar, daughter and heiress of John ab Howel ab Einion Goch of Pant-y-Burslli, ab David Goch ab Iorwerth ab Cynwrig ab Heilin of Pentref Heilin, ab Trahaian ab Iddon, lord of Dudleyton

David Lloyd=Sina, daughter and heiress of David Glyn ab John ab William of Garth Eryr in Mochnant, ab Maurice Gethin of Garth Eryr, ab Ieuan Gethin ab Madog Cyffin ab Madog Goch ab Ieuan of Llwyn-y-Maen, Llanfordaf, Lloran, Moel Iwrch, etc., Constable of Knockyn Castle, ab Cuhelyn ab Rhun ab Einion Efell, lord of Cynllaith. Party per fess *sable* and *argent*, a lion rampant countercharged

Edward Lloyd=Catherine, d. of John ab William of Plas-y-Bol in Llanrhaiadr in Mochnant, ab Maredydd ab Iolyn ab Ieuan Gethin ab Madog Cyffin

Philip Lloyd=Angharad, d. of William ab Maredydd of Westyn Rhyn

Edward Lloyd=Elizabeth, d. of Rhys Lloyd of Ffern, living 1642, and Margaret his wife, d. of Humphrey Ellis of Alrhay, and relict of Edward Puleston of Hafod-y-Wern. Margaret died March 1, 1696. See *Arch. Camb.*, July 1875, p. 231

Mary, heiress of Ebnal,=Edward Lloyd of Llwyn-y-Maen.



PLAS ISAF IN EDEYRNION.

Add. MS. 9864.

Robert ab Gruffydd of Maesmor in Dinmael, ab Rhys ab David ab=Gruffydd ab Owain ab Bleddydd ab Owain Brogyntyn

5th son  
Gruffydd=Lowri, d. of William ab Gruffydd Fychan

Robert Wynn=Elizabeth, d. of Thomas Lloyd Gethin of Ar Ddwyaen of Llwyn-y-Bee in Dinmael

Pyers Wynn=Jane, d. and heir of John Pryse, Clerk of Plas Isaf

Robert Wynn=Catherine, d. of John Lloyd of Rhagad. Frances, ux. John of Plas Isaf | Ermine, a saltier gules, a crescent or, Lloyd of Dolau Gleision for difference

1	2
William=Rebecca, d. of Sidney Isaf, s. p.	Margaret, coheiress. She had Plas Isaf
Owain Eyton, 1 M.A., rector of Corwen	Dorothy, coheiress. Edward Eyton, 1 M.A., rector of Corwen
William=Owens	William=Edward Wynn

William Eyton	Cynwrig Eyton	Robert Eyton	John Eyton
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Owain	William	Robert	Roger	Rebecca	Margaret	Elizabeth
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<sup>1</sup> Owain Eyton was the eighth son of Sir Gerard Eyton of Eyton,

Elizabeth, = William Owen of Pentref Gwyddel, of the family of Brannas  
coheir Uchaf

John, ob. s. p.

Rebecca, heiress, = John Lloyd of Pont Gruffydd in  
Tegeingl, Esq.<sup>1</sup>



THE BARONS OF CYMMER.

*Torwerth*, the third son of Owain Brogyntyn, was Baron of Cymmer and Llangar. He married Eva, daughter and heiress of Madog, Lord of Mawddwy, son of Gwenwynwyn, Prince of Upper Powys, by whom he had two sons—1, Gruffydd, and 2, Elissau, who was Baron of Llangar.

*Gruffydd*, who succeeded his father as second Baron of Cymmer, was compelled to submit to Edward I, and

Knight Banneret. He was appointed Rector of Corwen in 1666, Canon of St. Asaph in 1685, sinecure Rector of Llanarmon yn Iâl in 1687, and Treasurer of Bangor in 1689. In 1709, William Eyton of Plâs Warren, co. Salop, Esq., founded at Corwen an almshouse for six clergymen's widows of Meirioneddshire, and the produce of lands to the amount of £60 *per annum* is equally divided among them. (Pennant's *Tour*, vol. ii.)

<sup>1</sup> John Lloyd purchased Pont Gruffydd in 1686. He was the son of William Lloyd ab Robert Lloyd, third son of William Lloyd of Fforest, ab David Lloyd, third son of Maredydd ab Goronwy ab Gruffydd Gethin of Dyffryn Aled, descended from Marchudd ab Cynan, lord of Uwch Dulas and Abergaleu. *Gules*, a Saracen's head erased at the neck proper, wreathed about the temples *sable* and *argent*. By his first wife, Rebecca, John Lloyd had a son and heir, William, who married Frances, daughter and heir of Bell Jones of Plâs Mawr, co. Flint, by whom he had a son and heir, Bell Lloyd of Pont Griffith, the ancestor of Lord Mostyn.

received in 1284 (12 Edward I) from that monarch a pardon and grant of confirmation to hold his land *per baroniam*. He married Gwenllian, daughter of David Goch, Lord of Pen Machno, who bore *sable*, a lion rampant *argent* in a border engrailed *or*, son of Gruffydd, Lord of Denbigh, second son of Gruffydd ab Llewelyn, Prince of Wales. By this lady Gruffydd had issue a son and heir,

*David*, third Baron of Cymmer, who married Annesta, daughter of Madog, Baron of Main, in Meivod ab Iorwerth Fychan, first Baron of Tre'r Main ab Iorwerth Goch ab Maredydd ab Bleddyn, Prince of Powys, *or* a lion rampant *gules*, by whom he had issue two sons—1, Owain, fourth baron, who died *s. p.*, and a second son,

*Llywelyn Ddu*, fifth baron, who married Anne, relict of Thomas ab David, Baron of Hendwr, and daughter of Ieuan ab Iorwerth ab David of Llan Uch Llyn Tegid, in Penllyn, by whom he had issue,

*Ieuan*, sixth baron, who married Margaret, daughter and heiress of Ieuan ab Llywelyn, Baron of Crogen, in Penllyn, and of Branas Uchaf, in Edeyrnion, son of David ab Gruffydd, eldest son of Owain Brogyntyn, by whom he had issue,

*Rhys*, seventh Baron of Cymmer and Baron of Branas Uchaf and Crogen, and Raglor of Aber Tanad 2 Henry V, 1415. He married Angharad, daughter and heiress of Howel, a younger son of Meurig Fychan, eighth Lord of Nannau, *or* a lion rampant *azure*, by whom he had two sons—1, Gruffydd of Plas Ynghrogen, Baron of Crogen and Branas Uchaf, who married Mallt, daughter of John Eyton Hên ab James Eyton, Lord of Trefwy or Eyton Isaf (see *Mont. Coll.*, October 1876, p. 213), and a second son,

*David*, eighth Baron of Cymmer, who was living October 1427, married Mali, daughter of Ieuan ab Einion ab Gruffydd of Cryniarth and Hendwr, by whom he had issue, besides a younger son Ieuan of Dolau Gleision, ancestor of the Lloyds of that place, an elder son and heir,

*Gruffydd Fychan*, ninth Baron of Cymmer.

Gruffydd Fychan, = Margaret, d. of Maredydd ab Iolyn ab Ieuan Gethin ab Madog Cyffyn. Party per fess *sable* and *argent*, a lion rampant counterchanged. Her mother was Gwerfyl, daughter of Gruffydd ab Maredydd ab Ednyfed Gam of Llys Pengwern in Nantheudwy

William, = Margaret, d. of Maredydd ab David ab Einion Fychan of Melai tenth and Fron Haulog in Llanfair Dol Haiarn, ab Ieuan ab Rhys Baron of Cymer ab David Llywd ab Y Penwyn of Melai<sup>1</sup> in the parish of Llanvair Dol Haiarn, who bore *gules*, three boars' heads erased in pale *argent*, and was the son of Tegwared ab Iorwerth ab Iddon ab Ithel ab Enathan, lord of Abergeleu (who died in 840), son of Iorwerth ab Iapeth ab Carwed ab Marchudd ab Cynan, lord of Uwch Dulas. *Gules*, a Saracen's head erased proper, environed about the temples with a wreath *argent* and *gules*

Hugh, eleventh = Alice, d. of Richard ab Thomas ab Edward of Caer Fallwch Baron of Cymer. He removed his residence from Cymer to Gwerclas in the parish of Llangar. Ob. 28th Feb. 1600

in Llaneurgain, ab Ithel ab Goronwy ab Gruffydd ab Goronwy Foel ab Goronwy Fychan ab Goronwy ab Pyll ab Cynan ab Llywarch Holbwrech, lord of Meriadog. *Vert*, a stag trippant *argent*, attired and unguled *or*. Richard ab Thomas, who was living in 1520, married Lowri, daughter and heiress of Simon ab Robyn or Robert of Rhydonen in the commot of Dogfeilin, and in the parish of Llanynys, son of Bleddyn ab Madog Goch ab Heilin Fychan ab Heilin ab Ieuan ab Gruffydd ab Llywelyn ab Owain ab Edwin ab Goronwy

1	Humphrey Hughes of Gwerclas, twelfth Baron of Cymer ; High Sheriff for co. Meirionedd, 1618 ; ob. s. p., Feb. 6, 1620	2	Richard Hughes of Gwerclas, thirteenth Baron of Cymer, ob. 1631	Francesca, d. of Iovanni Volpe, an Italian doctor of physic
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Humphrey Hughes of Gwerclas, = Magdalene, d. and heiress of John Rogers fourteenth Baron of Cymer, High Sheriff for co. Merioneth in 1661, and for co. Denbigh, 1670 ; ob. 1682

Wynn of Bryn Tangor in Iâl, ab John Wynn ab Roger ab John Wynn of Bryn Tangor in the parish of Bryn Eglwys, ab Eliassau, second son of Gruffydd ab Einion ab Gruffydd of Cors-y-Gedol. *Ermine*, a saltier *gules*, a crescent *or* for difference

Thomas Hughes of Gwerclas, = Margaret, d. of Thomas fifteenth Baron of Cymer, a captain in the royal army, ob. April 2, 1670 <sup>2</sup>	Griffiths of Plas Einion	Catherine, ux. John Maesmor of Maesmor in Dinmael
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<sup>1</sup> Y Penwyn, of Melai, was the ancestor of the Wynns of Garth Ewin and Melai, the Vaughans of Bron Haulog, the Ffoukeses of Eriviad ; Edmund Price, Archdeacon of Meirionedd ; and the Lloyds of Plâs Madog in Llanarman.

<sup>2</sup> According to the Add. MSS. 9864-5, Thomas Hughes married

Hugh Hughes of Gwerclas and Bryn Tangor, = Dorothy, d. of Thomas Yale  
sixteenth Baron of Cymer in Edeirnion, High Sheriff of Plas yn Iâl. *Ermine, a  
Sheriff for co. Merionedd in 1720* saltier gules, a crescent or  
for difference

Dorothy, heiress of Gwerclas, Cymer, and Bryn Tangor, and lady of Cymer,  
married Edward Lloyd of Plymog in the manor of Llan-y-Cil in Iâl, High  
Sheriff for co. Meirionedd in 1732, and for co. Denbigh in 1736, by whom  
she had a son, Hugh Hughes Lloyd of Plymog, Gwerclas, and Bryn Tangor,  
High Sheriff for co. Meirionydd in 1747, and ancestor of the Lloyds of  
Plymog and Gwerclas, Barons of Cymer in Edeirnion.

## DOLAU GLEISION.

(Add. MS. 9865.)

Ieuan, second son of David, eighth = Margaret, d. of Gruffydd ab Deicws ab  
Baron of Cymer in Edeirnion Ieuan Bach

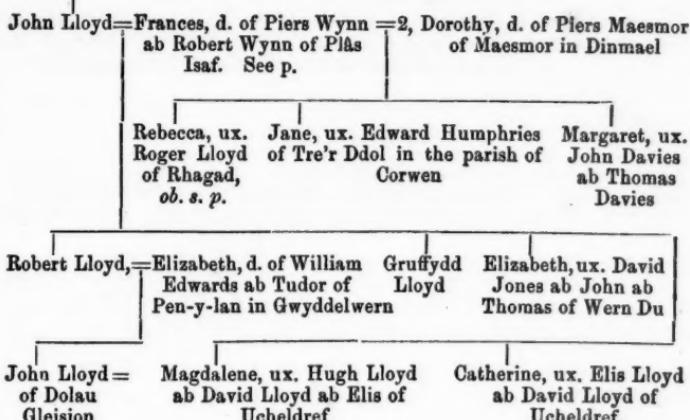
David Lloyd = Gwenhwyfar, d. of Rhys ab Howel ab Gruffydd ab Ednyfed  
ab Iorwerth Goch of Mochnant ab Ieuan Fael Frych ab Ior-  
werth Fychan ab Iorwerth Fael of Mynydd Mawr ab Madog  
Fychan ab Madog ab Urian of Maen Gwynedd ab Eginir ab  
Lles ab Idnerth Benfras, lord of Maesbury

Robert Lloyd = Alice, d. of Maurice ab Gruffydd of Môn

Richard Lloyd, M.A., = Annesta, d. of Rhys Wynn of Mossoglen in the parish  
Fellow of Merton of Llangeinwen in Cwmwd Menai, ab Hugh ab Rhys  
College, Oxford ab Howel ab Rhys ab Llewelyn ab David ab Ieuan  
Wyddel ab Ieuan ab Maredydd Ddu ab Goronwy ab  
Maredydd ab Iorwerth ab Llywarch ab Bran, lord of  
Cwmwd Menai

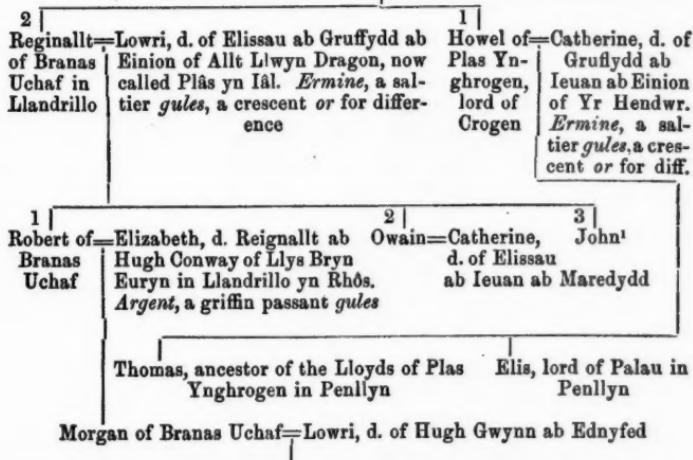
1 Rowland Lloyd	2 Elizabeth, d. of David ab Ieuan, des. from Ithel Felyn	3 Sir William Lloyd, parson of Llanberis. Humphrey Gruffydd Hughes of Cefn Llanfair, who Lloyd married Jane, the youngest daughter of Rhys Wynn of Mossoglen, and sister of the above mentioned Annesta, writes upon the 16th June 1619, "in the behalfe of a poore yonge man, William Lloyd", that he "may be admitted to the poore lyving of Llangefnî". Gruffydd Hughes afterwards, in the same letter, alludes to the young man as his "wif's sister sonne"
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Maude, daughter and heir of John Gruffydd of Hendref Forfydd,  
son of John ab Robert ab Howel ab Iorwerth ab Twna ab Ieuan of  
Llanbedr, ab David Fychan, parson of Llangwm, ab David ab Ior-  
werth ab Cowryd ab Cadvan of Dyffryn Clwyd.



## BRANAS UCHAF IN LLANDRILLO.

Gruffydd of Plas Ynghrogen, Baron of = Mallt, d. of John Eyton Hén ab  
 Crogen and Branas Uchaf, eldest son of James Eyton, lord of Trefwy, or  
 Rhys ab Ieuan, seventh Baron of Eyton Isaf, in Maelor Gymraeg.  
 Cymer, etc. Ermine, a lion rampant *azure*



<sup>1</sup> He married Lowri, daughter of Rhys ab Ieuan ab Llywelyn, by whom he had a son, Sir Robert, living 1594.

Humphrey Branas—Margaret, d. of John Wynn ab Cadwaladr of Plas yn Branas Uchaf Rhiwlas in Penllyn. *Gules*, a lion rampant *argent*, holding in its paws a rose of the second, stem and leaves *vert*  
Morgan Branas of Branas=

Humphrey Branas of Branas, living in 1636. He sold Branas to William Wynn of Garth Gynan in the parish of Llanfair Dyffryn Clwyd, Prothonotary of North Wales, High Sheriff for co. Denbigh in 1651, and fourth son of Sir John Wynn of Gwydir, Bart.

William Wynn of Garth Gynan and Branas married Jane daughter and heiress of Thomas Lloyd of Gwerny-Brechdyn, by whom he had a son Richard, who succeeded his father at Branas and Garth Gynan, and was High Sheriff for co. Meirionydd in 1667. He married Catherine, daughter of Thomas Lord Viscount Bulkeley, and had issue three children, who died infants; and was succeeded in his estates by his only sister Sidney, the wife of Edward Thelwall of Plas-y-Ward, whose eldest daughter and heiress, Jane, became the wife, in 1689, of Sir William Williams of Llanfordaf, Bart., High Sheriff for co. Denbigh in 1696, ancestor of the present Sir Watkin Williams Wynn, Bart.

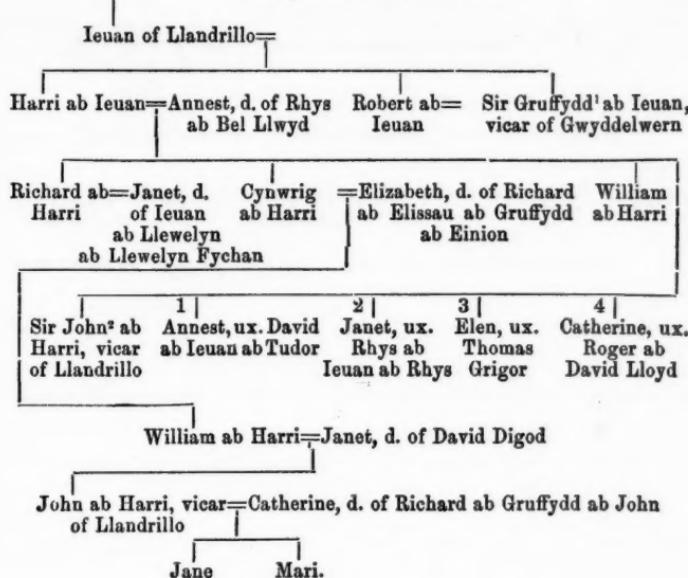


#### LLANELWY AND LLANDRILLO.

(*Lewis Dunn*, vol. ii, p. 285.)

Ieuan of Llan Uwch Llyn Tegid, ab Gruffydd ab Madog ab Iorwerth ab—  
Madog ab Rhrid Flaid. See Ar Ddwyfaen in Dinmael, and  
Mont. Coll., Oct. 1876, p. 224

Robin of Llandrillo in Edeyrnion=



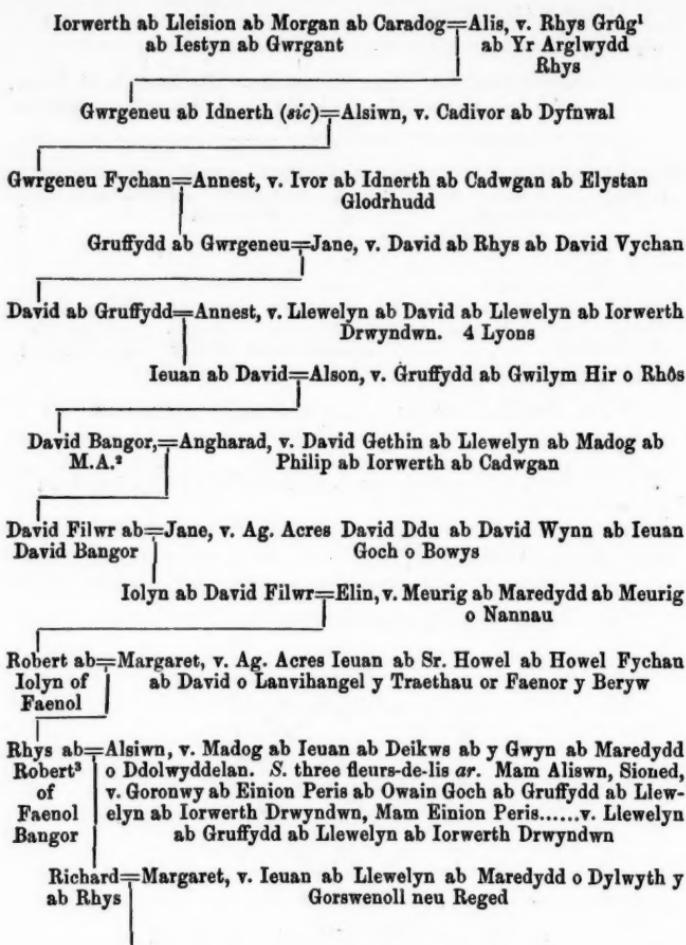
## JONES OF PLAS YN DOL EDEYRN.

(Lewys Dwnn, vol. ii, p. 290.)

"Morys Johns, Clerk o'r Finz mewn 4 Sir dan Sr George Bromeley, Marchog ag Ustus Caerleon. Agnes G. Reginald de Sulby Mr. degwm."

<sup>1</sup> This is probably the same person as Gruffydd ab John, who in Willis's *Survey of St. Asaph* appears to have been collated to the vicarage of Gwyddelwern in 1540. (Ed. Lewys Dwnn.)

<sup>2</sup> He was collated to the vicarage of Llandrillo in 1583. (Ed. Lewys Dwnn.)



<sup>1</sup> Rhys Grûg was lord of Llanymddyvri. He bore *argent*, a lion rampant *sable*, armed, langued, and crowned *gules*.

<sup>2</sup> He is called, in Willis' *Survey of Bangor*, David Daron. He held the deanery in 1399, and was outlawed by King Henry IV in 1406, for taking part with Owain Glyndwr, whose conspiracy against that Prince is said to have been contrived in that person's house. See Willis' *Survey of Bangor*.

<sup>3</sup> See *Hist. of Gwydir Family*, p. 83 (1878).

John ab= Elin, v. John ab Maredydd ab Ieuan ab Robert. *V.*, three eagles  
 Richard, or in a border *argent*. Mam Elin, Sioned v. Howel ab Rhys ab  
 gent. David ab Cynddelw ab Ieuan ab Ynyr ab Iorwerth ab Madog ab  
 Ririd Vlaidd. (Maredydd ab Ieuan ab Robert ab Maredydd ab  
 Howel ab David ab Gruffydd ab Caradog ab Thomas ab Roderig  
 ab Owain Gwynedd a ddaeth i Wydir o Gasail Gyvarch.  
 (L. Dwnn, vol. ii, p. 158.)

Morys Johnes<sup>1</sup> gwr bonheddig=Annest,<sup>3</sup> v. Ag Aeres Ieuan ab Robert ab  
 ag ystia wrt Bangor i Huw | Ieuan o'r Craifwyn, o Angharad, v. Howel  
 Bull<sup>t</sup> Esgob Bangor | ab Madog

Humphrey Johnes <sup>4</sup>	John Johnes	Owain	Margaret.
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The above named Humphrey Johnes, who was the Receiver of the King's Revenues in North Wales, purchased Plas yn Döl Edeyrn from Piers Lloyd, who was High Sheriff for co. Meirionedd in 1628. Humphrey Johnes had a son and heir, Maurice Johnes of Plas yn Dol and Craifwyn, who married Margaret, daughter of Edward Thelwall of Plas-y-Ward; which lady married, secondly, John Parry of Pwll Halawg, High Sheriff for co. Flint in 1654, and was his second wife. Humphrey Johnes, the eldest son and heir of Maurice Johnes and Margaret Thelwall, married and had issue, besides a daughter who married John Parry of Pwll Halawg, a son and heir, Maurice Johnes of Ddol Craifwyn, Meillionen, Plas Newydd near Ruthin, and Llanrhaiadr Hall in Ceinmeirch, which last place he bought from Sir Evan Lloyd of Bodidris, Bart. He was High Sheriff for co. Denbigh in 1702, in which year he died at Plas Newydd, near Ruthin, and was buried at Llanrhaiadr in Ceinmeirch. He left his estates to his widow, a daughter of Sir Walter Bagot, of Blithfield and Pool Park, Bart.; and at her death, in 1730, the estates passed to his nephew, Humphrey Parry of Pwll Halawg, High Sheriff for co. Flint in 1736. See *Archæologia Cambrensis*, July 1875, Pwll Halawg, p. 240.

<sup>1</sup> He died probably in June 1604. <sup>2</sup> Doubtless Hugh Bellot.

<sup>3</sup> She died probably in 1619.

<sup>4</sup> He was Receiver of the King's Revenues in North Wales, and was living upon the 13th of June 1617.



## THE BARONS OF LLANGAR.

*Elissau*, Baron of Llangar, the second son of Iorwerth ab Owain Brogyntyn, had a confirmation of certain privileges in his manor of Llangar, in Edeyrnion, granted to him on the 22nd July, 12th Edward I (1284), by that monarch. He married Margaret, daughter of ..... by whom he had issue two sons:—1, David, Baron of Llangar, whose line ended in coheiresses; and 2, Madog. Elissau bore *argent*, a lion rampant *sable* in a border *or*. (Lewys Dwnn, ii, p. 219.)

*Madog*, of Cryniarth in Edeyrnion, the second son of Elissau, was one of the pledges for Howel ab Gruffydd of Maesmor, lord of Rûg, 24 Edward III. He married and had issue, one son and seven daughters, coheirs to their brother:—1, Llewelyn ab Madog, who became Bishop of St. Asaph in 1357, and died in 1375; 1, Gwenhwyfar, ux. Goronwy Llwyd ab Y Penwyn of Melai,—*gules*, three boars' heads erased in pale *argent*; 2, Myfanwy; 3, Mali; 4, Nesta, ux. Ieuan of Caer Einion, who bore *argent*, a lion rampant and canton *sable*; son of Ieuan Foel Frych ab Iorwerth Fychan ab Iorwerth Foel of Mynydd Mawr, ab Madog Fychan ab Madog ab Urian of Maen Gwynedd, ab Eginir ab Lles ab Idnerth Benfras, lord of Maesbrwg; 5, Margaret, ux. Ithel ab Gwrgeneu Fychan ab Gwrgeneu Llwyd ab Madog ab Rhirid Flaidd of Rhiwaedog, lord of Penllyn,—*vert*, a chevron inter three wolves' heads erased *argent*; 6, Eva, ux. Gruffydd ab Llewelyn ab Cynwrig of Cors-y-Gedol,—*ermine*, a saltier *gules*, a crescent *or*.

for difference ; 7, Angharad, ux. Madog ab Gruffydd Fyrgoch of Neuadd Wen in the parish of Llanerfyl in Powys Wenwynwyn, ab Einion ab Ednyfed ab Sulien ab Caradog ab Collwyn ab Y Llyr Craft ab Meredydd ab Cynan of Neuadd Wen, lord of Rhiw Hiraeth, Llysyn, and Coed Talog,—quarterly, *gules* and *argent*, four lions passant gardant counterchanged.

NAMES OF THE BARONS OF EDEYRNION WHO DID HOMAGE TO THE  
ELDEST SON OF EDWARD III, 17 EDWARD III (1343).

Rhys ab Madog.

Gruffydd ab David ab Elissau.

Madog ab Elissau, Baron of Llangar.

Y Teg Fadog. See Faerdref in Llandrillo.

Owain ab David ab Gruffydd, fourth Baron of Cymer.

The Abbots of Valle Crucis, Strata Marcella, Gruffydd de Glyndordo, and the Barons of Aber Tanad, did not come to take the oath of allegiance.<sup>1</sup>

J. Y. W. LLOYD, M.A., K.S.G.

(*To be continued.*)

*Corrigenda.*—The arms of Yr Hendwr, p. 277, Oct. 1878, should have been those of Madog of Yr Hendwr, viz., *argent*, on a chevron *gules*, three fleurs-de-lys *or*.

PREHISTORIC AND OTHER REMAINS IN  
CYNWIL GAIO.

At the close of the Lampeter Meeting Mr. Worthington Smith and myself availed ourselves of the invitation of the Rev. Charles Chidlow to go and spend a few days at Caio for the purpose of exploring more carefully some curious remains on Craig Twrch, which had attracted our notice on one of the excursions; and also of examining some cists and barrows on the hills of Mallaen.

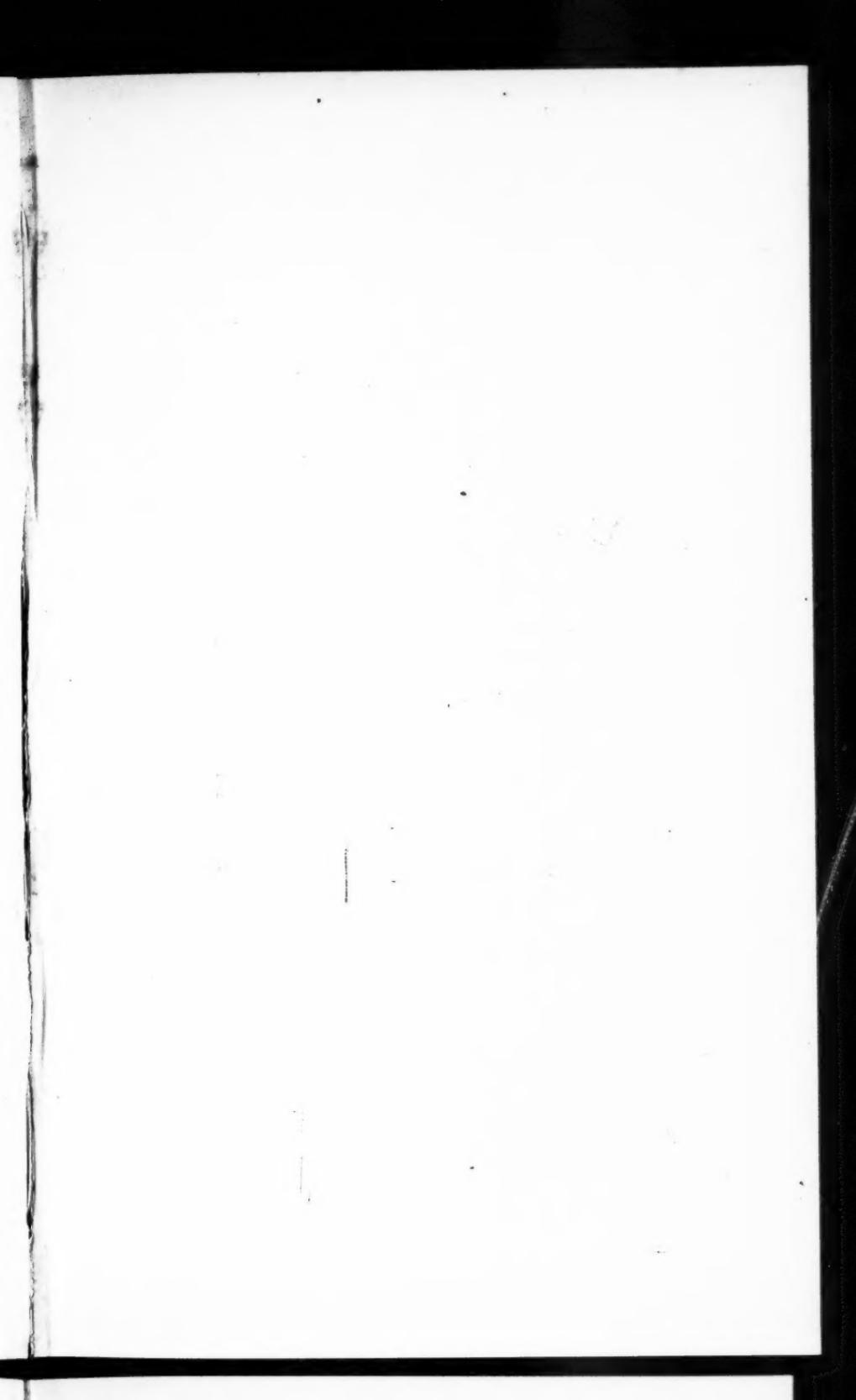
Leaving Lampeter by way of Cellan, a slight break-down involved a short delay near a very primitive smithy. This was utilised by Mr. Smith in examining its contents, and sketching the handle of an iron punch.

<sup>1</sup> *Archæologia Cambrensis*, ii, p. 244.

An ozier rod twisted round its neck, and the limbs kept together by a band, held the object firmly in its place, so that it could be used with the greatest security for its purpose. This object, so familiar, and withal so natural a type and representative of the earliest method of securing the stone or bronze celt, backed up, as we soon discovered, by some of the most primitive instruments of agriculture, which still survive in this district, went a long way to convince us that we must certainly be there on the tracks of the earliest natives.

Leaving Llanfair on the left, and following the Sarn Helen to Pant Teg, we examined carefully the Roman hill-station, which stands unnoticed on the Ordnance Map, within a few yards of the road from Llanovery and Caio to Llanio (Loventium). In form it is an oblong, 36 yards in length by 28 yards in breadth; and its four entrances are still plainly visible, though the enclosing bank is being gradually tilled away.

From this point we made for the slope of Esgair Fraith, on the northern face of Craig Twrch; and crossed the wet, boggy swamp marked down in the Ordnance Map as "Pwll-baw", but by our guide, who lives close by, pronounced "Pill-bo". In our search for dry stepping ground we noticed a long low line of bank just above the level of the morass; and this, instead of being, as it seemed at first sight, the remains of an old hedge-bank, proved to be an artificial embankment of considerable extent, curving almost all across the swamp. This embankment would appear to have been made in connexion with the remarkable series of stone circles which we discovered soon after on the hill-side. It may have been intended either to dam up the water for the service of the population that once occupied them, or to supply a means of escape in case of a sudden raid by an enemy, who, driving them to this spur of the hill, would here enclose them within the arms of the swamp were it not for such an outlet,—an outlet hard to discover when trees and shrubs still grew there, and hard to follow because of its irregularity. Possibly, too, the





REMAINS ON CRAIG-PILLBO.



skilled eye of a Phené might detect in its outline an indication of early serpent-worship.

Esgair Fraith, which is a spur, or rather a shoulder, of Craig Twrch, rises from this swamp, and commands a magnificent sweep of the county of Cardigan, stretching from the Prescelly Hills in Pembrokeshire, along the Aberaeron and Llanrhystyd ranges, to Plinlumon on the north-east. The opposite side of the mountain being a steep precipice, and the ridge not well adapted for occupation, this, the north-western, is bright, sunny, and commanding; a very Paradise of the wild and free. Here the face of the slope is covered with stones arranged with unmistakable method; and although quantities lie about in utter confusion, yet the larger stones remain in position, forming the outlines of circles, polygons, and squares. These are most numerous and plain along the lower portion of the slope, where not interfered with for the enclosure-wall, as if the action of weather had been less destructive there than higher up. Along the top two parallel platforms appear to run, and these are covered with the *débris* of huts, and in one or two places, the remains apparently of cromlechs.

Further on again similar outlines are visible on the face of Craig Pillbo, the escarpment of which forms a natural terrace of defence, the weather-eaten rock being split and honeycombed into a kind of impromptu *chevaux de frise*.

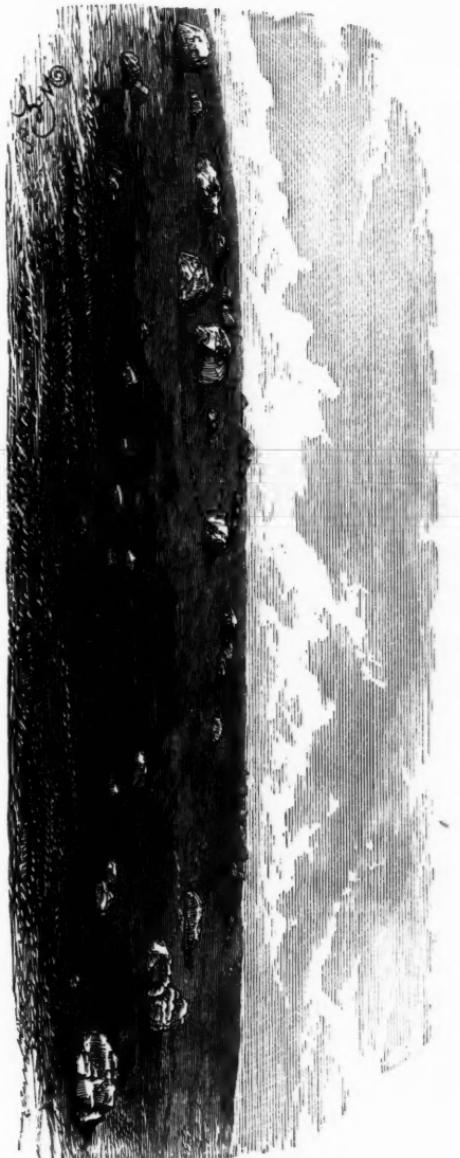
Still further on a curious outcrop of the native rock, a section of old red sandstone, rises up in fissured and furrowed walls, 10 to 15 feet high, and has received the appropriate name of Cerrig Cestyll (Castle Stones). This would be the last and almost impregnable stand-point of the defenders, protected as it is on almost all sides by such natural barriers as precipices, morasses, and rocky terraces. At the base of the rock lie the scattered remains of a cairn. Cairns are very numerous upon the hill; and further west are several conspicuous monoliths, such as the Hirfaen and the Byrfaen.

The largest and most important of the cairns is that

named "Y Garn Fawr", a great stone mound raised on the highest point of Craig Twrch, and commanding a magnificent panorama of the surrounding country for an average radius of thirty miles or more. The base of the cairn appears to have measured 30 feet in diameter, or, including the enclosing dyke, a diameter of 52 feet. Owing, however, to time and man, the upper portion has fallen away, and another part has been employed for the construction of an abutting sheepfold. Besides this a Trig-point has been erected on its platform, but too near the side, so that the wall has been pressed down on the eastern segment by the weight of this additional burden.

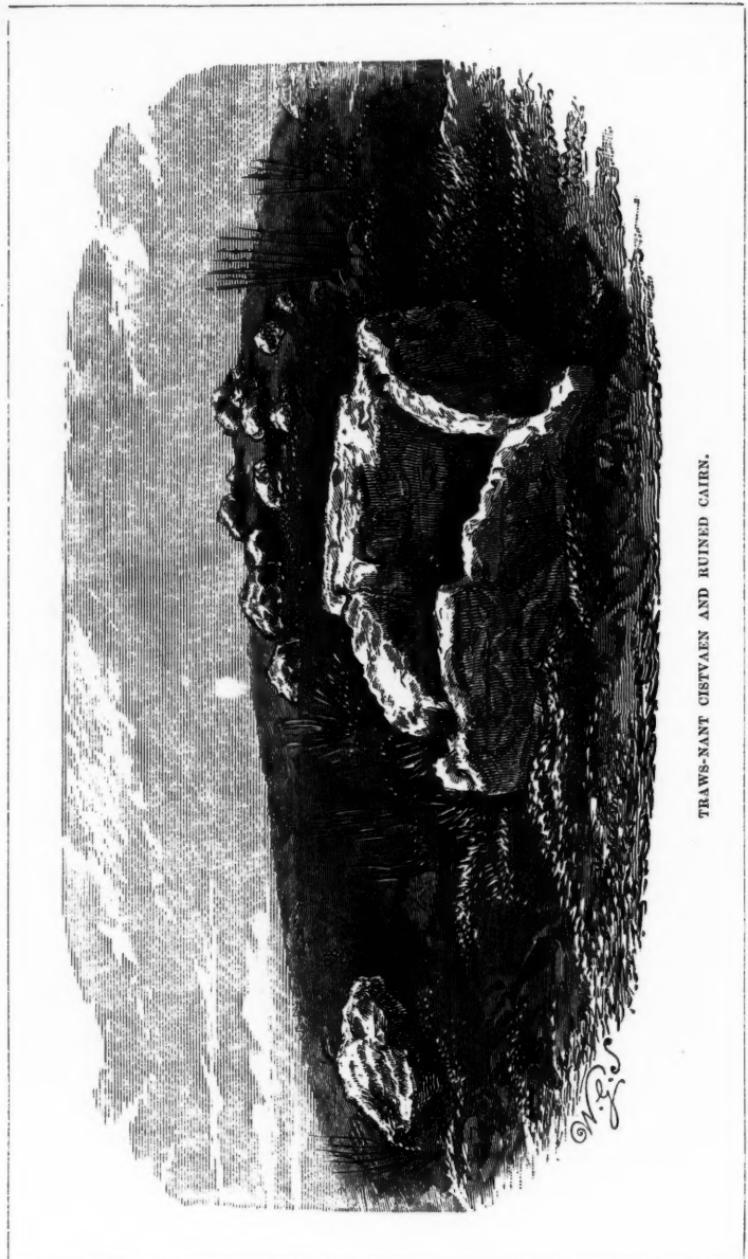
At the base of the slope on the western side of Cerrig Cestyll is a group of no less than five cairns, of which only the bases now remain. All of them have been disturbed, and some of them almost entirely removed. They have no surrounding ditch, and their average diameter is about 25 feet. In one only did we find a cist, and in that a double grave with a bottom of prepared clay, but no sepulchral remains of any other kind.

Carreg y Bwg (the Goblin's Stone), further to the west, and close to the line of Roman Road, we explored very carefully, but with little success as far as regards any clue to its occupants or its constructors. Like the Garn Fawr, it was surrounded by a ditch, within the circumference of which lies the large stone from which it takes its name. This now lies nearly flat; but whether it once stood erect, or was only the large cap-stone of a cromlech, of which the supporters have been removed, it is impossible to say. Trenches, 3 feet deep, were made within the circle, on its eastern or sunny side, 9 feet in length from west to east; another, 10 feet long, at right angles to the same, from north to south; and a third, 6 feet in length, from east to west. In these were found a layer of brown earth, on the top 1 foot in thickness; under this a thin line, 2 inches thick, of grey earth; and then 1 foot of red earth resting on the natural grey soil. Occasionally pieces of



OBRA TWICH, NEAR CERRO CASTIL.





TRAWS-NANT CISTVAEN AND RUINED CAIRN.

UNIV.  
OF  
S/CH.

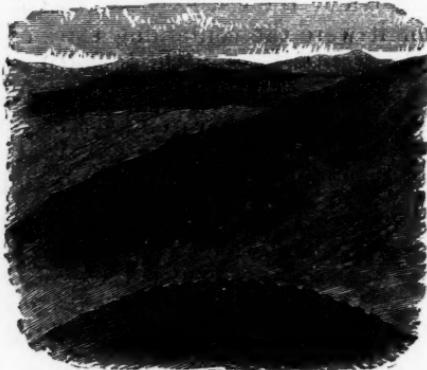
charcoal occurred. But the most curious feature was the position of a series of rough slabs placed edgeways, close together, and pointing towards what was probably the most important portion of the cairn.

The tradition which attributes all kinds of supernatural vengeance upon the rash disturbers of this goblin's precincts, has the merit of the additional confirmation of its accuracy, which can be rendered in this instance by the unfortunate explorers, who carried on their work through a pitiless, drenching storm.

A somewhat similar arrangement of stones, laid to rest on each other in rows, and sloping towards the cist, had existed, we were told, in Carn Trawsnant, on the Mallaen range. They had, however, been removed some fifty years ago, and the cist exposed, and all that now remained of it were the containing slabs of the grave, 2 ft. 9 ins. in length by 2 ft. in breadth. The bed of this grave appeared to have been a yellowish clay, from which all stones had been carefully removed, and this formed a layer upon the natural soil. West of this, at no great distance, is a circular mound of earth 25 ft. in diameter, and, to all appearances, undisturbed, and so presenting a most favourable field for further exploration. A third mound, somewhat smaller, measuring 18 ft. in diameter, lay to the south of this last; but it has been almost entirely cleared off. None of these three are marked down on the Ordnance map. The cairn called Garn Fawr, to the north-west of the farmhouse of Brynaran, is a large stone platform of about 50 ft. diameter, with a raised cairn in the centre, in which it is probable the cist may be found undisturbed, although the surrounding portion has been carted away for walling and road-metal. A smaller one, of 25 ft. diameter, a little to the south, has been almost entirely carried away; and near it is an elliptic circle about 45 ft. by 36 ft. at the greatest length and breadth, formed of a stone rampart 6 ft. in width. Whether this ever formed the outer line of a large cairn, carted away for agricultural purposes, or whether it retains its original

character, cannot be stated ; but it hardly seems likely that all the interior stones should have been carried away and all the outside ones left *in situ*.

One very interesting feature of another kind was seen on the hill of Brynglas, between the ravines of Cwm Pysgottwr Fach and Cwm Pysgottwr Fawr. The hill rises in a portion of its line to a conical form, and here the corona is curiously ridged, and looks as if a furrow had been drawn at right angles across the apex, and then on each side of it other furrows made, broad at the middle and gradually narrowing as they came near the central one, until at last they seemed to join each other, and be carried continuously around the hill top in an enlarging circle. They are considered



to be remains of early ploughing, and Mr. Chidlow has met with other examples of the same kind on this extensive range. In connection with this, it is interesting to compare what Sir John Lubbock has written in his chapter on "North American Archæology", relative to evidences of ancient agriculture in the State of Wisconsin. In many places, he tells us, the ground is covered with small mammillary elevations, which are known as Indian corn hills. They are without order of management, being scattered over the ground with the greatest irregularity. That these hillocks were formed in the manner indicated by their name, is in-

ferred from the present custom of the Indians. The corn is planted in the same spot each successive year, and the soil is gradually brought up to the size of a little hill by the annual additions (*Lupham*, c. i, p. 19). But Mr. Lupham has also found traces of an *earlier and more systematic cultivation*. These consist of low parallel ridges, as if corn had been planted in drills. They average 4 ft. in width, twenty-five of them having been counted in the space of 100 ft., and the depth of the walk between them is about 6 ins. These appearances, which are here denominated "ancient garden beds", indicate an earlier and more perfect system of cultivation than that which now prevails, for the present Indians do not appear to possess the ideas of taste and order necessary to enable them to arrange objects in consecutive rows. Traces of this kind of cultivation, though not very abundant, are found in several other parts of the state. The "garden beds" are of various sizes, covering generally from twenty to one hundred acres. As a general fact, they exist in the richest soil, as it is found in the prairies and the bun-oak plains. In the latter case trees of the largest kind are scattered over them (p. 282).

Arguing from this analogy, we may infer that the remains on Brynglas belong to a very early period, and we are led to ask whether they may not have been the work of the builders of the adjacent cairns, and of the occupants of the hut dwellings on Craig Twrch. The entire absence of metal, and indeed of any implements whatever, removes them at once back beyond the range of history, and we can only assign them to the "stone age". We see indeed that they occupied the hill tops and the mountain plateaus, and they must have subsisted chiefly on hunting the wild animals that roamed the thick forests and the tangled brushwood, the wild boar, the deer, and the *bos longifrons*. They lived in communities, and marked out the outline of their huts with upright stones, within which they built their wigwams, formed of the leafy branches of the trees that grew so plentifully in that age of almost universal

forest. They had an eye to the natural advantages which were here and there offered for defence, but they appear, judging from a comparison of their respective constructions, to have been a less advanced wave than that which erected the elaborate hill-forts on *Yr Eifl* and *Pen-maen-mawr*, but of the same family; and the connecting link appears to be supplied by the similar *Cyttiau*, and the walled circle, that are to be found on the hill a little above Harlech. They buried their dead in stone cists, and are therefore presumably to be assigned to the brachy-cephalic family. These cists are, in some instances at least, surrounded with a wall, and always covered over with either a cairn of stones or a mound of earth. In some cases, too, as we have seen, a series of stone slabs was placed either parallel to and leaning against the sides of the cist, or radiating towards it as a centre. To this same people we may attribute the great monoliths or *meini hirion*, of which so many are found upon the *Craig Twrch* range, and some of which, like *Carreg y Bwgi* (the goblin's stone), are enclosed by a ditch.

Again the question recurs, Who were these stone men? Were they a wave of the Iberic race, now more directly represented by the Basques of North Spain, and the far-off ancestors of the Silures, whom Tacitus describes as large of limb and curly haired? Or are they to be accounted among the later bands of early Celtic invaders? Or must we relegate them to a period further back than either, and be content to leave the question still unanswered? To this I can only offer the suggestion that, whereas according to Canon Greenwell's rule, the Iberics, being dolico-cephalic, should be restricted to the long barrows (if such they really be) of *Penlanwen*, near *Dolau Cothi*, the round barrows should be the burial places of the brachy-cephalic Celts. The absence of any implements of bronze or iron, or of any indications of their use, incline me to the belief that the problem remains still unsolved, and that they belonged to a period still more remote than either the Celts or the Iberics.

D. R. T.

## ON THE SUPPOSED BIRTH OF EDWARD II IN THE EAGLE TOWER OF CAERNARVON CASTLE.

AT the recent meeting of our Association at Caernarvon, the question was again raised as to where Edward II was born. The popular idea that his birth took place in the Eagle Tower was warmly supported, in opposition to the evidence published by the late Mr. Hartshorne (*Archæological Journal*, vii, 237), and derived from the public records, showing that that tower was not built before the tenth year of Edward II. It is probable that the gentlemen who advocated the popular view had not carefully studied the elaborate paper in question, and were not therefore fully acquainted with the very conclusive grounds upon which Mr. Hartshorne founded his opinions. It may therefore be well to give a short abstract of his paper. The number of the *Archæological Journal* in which it appeared was published in September 1850, and may therefore have totally escaped the notice of the Caernarvon gentlemen who have recently considered the subject. But it is very well deserving of their consideration, before committing themselves to the opinion, that the Eagle Tower was the birth place of the first English Prince of Wales. Edward I commenced building the castle within six weeks after the death of Prince David, who was executed at Shrewsbury in 1283, and the work was in progress for many years, and not finished in the reign of its founder. In the fourteenth year of Edward I, Richard de Abyndon, as chamberlain, accounted for the cost of works at Caernarvon, Conway, Criccieth, and Hardelegh, for the half year ending March 25, 1284. The Liberale Roll shows that part of the castle was roofed in the fourteenth year of Edward I, for a payment for lead used in it, is accounted for in that year.

The work seems to have made much progress in the years 1284 and 1285 ; but that the work continued is shown by an entry in the Pipe Roll of 1291, of a very large sum expended upon it. It is clear, therefore, that the Castle cannot have been in a very complete state in 1284, when Queen Eleanor was taken there to give birth to the future Prince of Wales, who was undoubtedly born at Carnarvon on the 25th of April in that year ; but there is no evidence to show in what particular part of the town this event took place. The Castle was in course of erection during the rest of the reign of Edward I, as we learn from the records ; and at his death much remained to be done by his son, Edward II.

In the *Operation Rolls* we have evidence of the time when the Eagle Tower was built. From them it appears that this Tower was roofed in November 1316, and the floors laid down in the course of the succeeding February. We learn that six hundred stones of the unusual size of  $2\frac{1}{2}$  feet by  $1\frac{1}{2}$ , and 1 foot in thickness, were supplied for use in the Eagle Tower between the tenth and twelfth years of Edward II. There is very little doubt that they are the large blocks covering the corridors in this Tower ; and the evidence deduced from their size is confirmed by their geological character, for they come from the quarries of Pont Meney and Mabon. This leaves very slight reason to doubt that the Eagle Tower was built in the tenth, eleventh, and twelfth years of Edward II.

But I will not enter further into the history of the Castle as clearly given in Mr. Hartshorne's paper, for my sole object has been to show that Edward II could not have been born in the Eagle Tower, which did not exist, at least in its upper part, until many years after he became king.

When at Carnarvon recently, I was told by Mr. John Williams, the well known publisher there, that an engraving above one hundred years old had lately passed through his hands, on which the Black Tower, near Queen Eleanor's Gate, was pointed out as the birth-

place of Edward II. It would be interesting to learn, if possible, the authority for the statement on the print, and also when the present tradition sprang up concerning the Eagle Tower.

I must refer those who wish to ascertain the original authorities for Mr. Hartshorne's statements, to his paper in the *Archæological Journal*, where they are fully quoted. See also the *Archæologia Cambrensis*, Third Series, vol. i, p. 242.

C. C. BABINGTON.

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CATALOGUE OF THE LOCAL MUSEUM,

EXHIBITED IN THE HALL OF ST. DAVID'S COLLEGE, 1878.

THIS collection contained several objects of interest, and more particularly some fine printed books of the fifteenth and sixteenth centuries, the property of the College. Various other volumes, more or less curious, were largely contributed by the Rev. D. H. Davies, the Curator, and other gentlemen. A more detailed account of the coins could not be procured from some of the exhibitors; but there were no particular numismatic curiosities. The following details, however, it is hoped, will give a fair notion of the collection.

EARLY AND MEDIEVAL ANTIQUITIES.

Stone celt from Carnac

Lamp of earthenware; lachrymatory. Both found in Catacombs in Rome

Fragment of cinerary urn found in Oxfordshire

Pottery and tesserae from Wroxeter

Bronze statuette of Cupid; Egyptian idol. Both from Pompeii

Glass necklace with pendant, from a mummy

Professor Davey.  
Rev. D. W. Thomas.

Bronze paalstab

Ancient British cup

Lance-head

Wooden finial

All dug up near Abermeurig

Glass bead found near Llandyssil

Ditto, found near Caio

J. E. Rogers, Esq.

Mr. Fulford.

Mr. Charles.

These used to be called Druids' beads or eggs of snakes. They are simple buttons, or beads of a necklace.

Bronze handle and part of a bronze helmet found in a tumulus near St. David's

Miss Bowen.

Bronze statuette found in Llanblethian Castle Rev. L. Rowland.

Roman bronze key found at Penbryn, Cardiganshire

Roman needle found near Llandilo

Bronze simpulum found near Aberystwith

Cinerary urn found in Essex

Rev. D. H. Davies, the Curator.

Fragment of urn found near Pontrhyd Fendigaid

Three encaustic tiles from Strata Florida

Dr. Rowland.

The Glancey collection of various bronze weapons intentionally broken and twisted; described, with illustrations, in the *Archæologia Cambrensis*, 1864, p. 224, and presented by the late Dr. William Jones to St. David's College. S. D. C.

Matgorn yn Ych Bannog, formerly kept as a relic in Llandewi Brefi Church. Mrs. Parry, Llidiadre.

Remains of the Nanteos cup, supposed, to the present time, to possess great curative powers, and traditionally said to have come from Strata Florida. G. Powell, Esq.

Wooden bowl, supposed to possess healing powers.

Mr. Thomas Thomas, Lampeter.

Inscribed stone, *Ennius Primus*, from Loventium.

J. M. Davies, Esq., Antarn.

ARMS.

Two stone axes

Stone and bone clubs

Two clubs of stone and one of bone

Flint spear-head

Stone hammer. All from South Sea Islands

Four harpoons, bone, and bird-spears (Esquimaux)

A collection of Indian arms, matchlock, etc.

Wooden spears (Australia)

South Sea paddles.

S. D. C.

Small collection of assegais

South Sea war-club edged with sharks' teeth

Indian and Chinese bows, arrows, etc.

Executioner's sword (Indian)

A collection of Indian arms richly ornamented

A claymore from Culloden.

Colonel Evans.

Cross-how, of late date, from Kidwelly.

Mrs. Einon.

Sword from Newcastle Emlyn, said to have belonged to Cromwell

Mrs. Evans.

Sabre dug up near Wellington.

Mrs. Tyler.

Blunderbuss and ancient pistol.

Rev. D. H. Davies.

COINS, MEDALS, ETC.

A large collection of Greek, Roman, and Byzantine coins

A series of English coins (silver) from Edward I downwards

A collection of tradesmen's tokens of the last century.

Rev. D. H. Davies.

A series of Roman brass, from the second Triumvirate to Arcadius  
 Collection of tradesmen's tokens used during the reign of George III  
 French assignats of 1790.

Professor Davey.

Five-pound piece of Charles II

Groat of Henry VIII dug up in Llanwenos churchyard

Threepenny piece of William and Mary.

Colonel Evans.

Collection of English coins from Henry III.

Professor Lias.

A similar collection, but from Edward I. Mr. Jas. Evans, Lampeter.

Specimens of colonial and American money (copper).

Professor Edmondes.

Medals, including one of the Spanish Armada, two of the seven  
 Bishops, one of Mary Queen of Scots.

The Rev. D. H. Davies, Mr. Somerby, and Mrs. Tyler.

#### MISCELLANEOUS.

Pieces of llithfaen, supposed to cure hydrophobia.

Miss Lloyd and Mr. Edmonds.

Copper-gilt pilgrim's badge (cockleshell), found at Dunwich.

Rev. Dr. Raven.

Ancient clock, formerly the property of the Lloyds of Peterwell.

Mr. Jones, Lampeter.

Gold watch and chain.

Mrs. Jones, Cardigan.

Ancient silver watch

Ditto, buckles.

Rev. D. H. Davies.

Silver stud dug up at Mount Gernos

Stone cannon-ball dug up at Gernos

Chinese ornaments and Japanese gourd.

Mrs. Edwards, Doldornant.

Specimen of *Emblectella speciosa* from Japanese seas

A collection of geological specimens, many of them local.

Professor Davey.

A similar collection.

Mr. Tyler and Mrs. Edmonds.

Tracing of inscription on a tombstone at Newport, Pembrokeshire

Photograph of the cross at Nevern (see *Lapidarium Walliae*.)

Miss Bowen.

Drawings of Meini Hirion in the parish of Llannon, Carmarthenshire.

Rev. D. H. Davies.

Sketches and rubbings of incised stones, illustrating Part III of  
*Lapidarium Walliae*.

Professor Westwood.

Casts of Poniatowski gems.

S. D. C.

Wooden article found in turbary, and thought by Professor Westwood to have been frame of a musical instrument.

J. M. Davies, Esq., Ffroodvale.

Swansea and Nantgarw china.

Mrs. Price, Mrs. Edmondes, Mr. Somerby, the Curator.

## EARLY PRINTED BOOKS AND MSS.—DIVINITY.

St. Jerome's Commentaries. Rome, 1470  
 Lexicon Elucidarius Scrip. Nuremberg, 1476  
 Boecius de Consol. Philosoph. Ditto, ditto  
 Epistles of Pius II. Milan, 1475  
 Pantheologia. Rayner. Pisa, 1477  
 Gilbert's Discourses. Florence, 1485  
 Eusebius' Ecclesiastical History. Mantua, 1479  
 Thesaurus Aldus. Venice, 1495  
 Theodorus, ditto. Ditto, ditto  
 Duns Scotus. Nuremberg, 1481  
 Biblia Graeca. Editio Princeps. 1518  
 Ditto, Latina. 1474  
 Paraphrase of Erasmus. 1549

## CLASSICAL.

Plutarch. 1470  
 Appian. Venice, 1477  
 Sallust. Florence, 1478  
 Horace. Venice, 1490  
 Cicero's Letters "Ad Familiares". Venice, 1499  
 Diodorus Siculus. Ditto, 1496  
 Statius. Ditto, 1490

## VARIOUS.

Euclides. 1509  
 Chaucer's Works. 1561  
 Golden Legend. Wynkyn de Worde. 1498. Vid. Dibdin, ii, p. 73  
 Hugonis Expositio, with Cranmer's autograph. 1508.  
 The above are only a selection of the earliest specimens of printing in the Library of St. David's College.

## MANUSCRIPTS, ETC.

Glosses of the Scriptures, fourteenth century. It is stained with blood, traditionally reputed to be that of the monks slain at Bangor Iscoed !  
 Latin MS. of Scriptures, illuminated. Written at Fécamp, 1270  
 Three illuminated Books of Hours. 1400-1450.  
 The above are the property of St. David's College.  
 MS. of Silvanus Jones. Rev. D. H. Davies.  
 Lampeter Charters. Mr. Edmunds.  
 Collection of pedigrees. Colonel Evans.  
 Registers of Trefilan and Ystrad. Rev. D. Griffiths.  
 Manuscript list of sheriffs of Carmarthenshire. Mrs. Price of Talley.

### Correspondence.

TO THE EDITOR OF THE ARCHAEOLOGIA CAMBRENSIS.

#### ANCIENT BRITISH DESCENT OF THE HERBERTS.

SIR,—I hardly know whether the fact of so much attention having already been drawn to the Herbert genealogy calls for an apology on my part for recurring to the still vexed question, or whether the interest shown therein does not more than excuse my bringing forward what I believe to be fresh points of evidence. At all events I submit to you a few remarks, and some information which may possibly lead to further and more able elucidation.

When the Norman dynasty of Plantagenet was superseded by the Welsh dynasty of Tudor (through which Her present Most Gracious Majesty derives all her heritable rights to the throne of England), that unification of the two countries, which force had done so little to effect, received a very considerable impulse. The statute of Henry VIII, in which the gradual tempering of the harsh and unjust laws against the Welsh culminated, was so well received on both sides, that nothing more ostensibly remained to be done but safely to leave the completion of the union of the two nationalities to the influence of commerce, intermarriage, and time.

Prior to this, however, and stretching back to the reign of the third Henry, a most troublesome and abnormal state of things existed, wherein the necessity of a national union was felt and admitted indeed, but in which so many mutual jealousies and pretensions still had life, that innumerable checks, hindrances, and mistrusts, were perpetually rising. Many of the chief families of Wales and the Marches, with whom, by the way, the successful Normans freely intermarried at a time when a Saxon alliance was deemed a degradation, had in all honesty of purpose seen and assented to the necessity of a national union, and sacrificed many hereditary claims and predilections for its attainment. Among these, few were more distinguished than that which has long been known by its generic name of "Herbert", and as such is familiar to genealogists, though there are many of the same race who have never borne an appellation which, strictly speaking, only became a family surname in the person and descendants of William the first Earl of Pembroke, and his brother Sir Richard of Colebrook, whilst on the other hand there are numbers bearing the same name, but having no connection by race with this particular family.

It is impossible now to trace the steps by which the early progenitors of this family were induced to acquiesce in the new order of things; but being possessed of the advantages of high birth

coupled with great ability, they easily attained positions from which a race still regarded with much jealousy by the ruling powers were remorselessly excluded. Such men were necessarily to be made much of; and since the time had not yet arrived when it was deemed expedient to remove from the Statute Book of the Realm laws which, if strained, might yet be made to reach them, the simple expedient was adopted, instead of the removal of the laws, the removal of the race from the operation of those laws. A royal Norman descent, duly set forth and certified, effected this object. To it a certain accidental coincidence of name and locality of possessions gave colour and seeming consistency; but I am afraid this cannot be set down as more than a blind to that royal British descent, the assertion of which many legal and social reasons combined to render impolitic.

Many authentic pedigrees trace this family up to Gwilym ap Jenkyn, who was the lord of a manor in the vicinity of Abergavenny, and was living in the latter part of the fourteenth century. In the year 1586 the manor alluded to was held by a direct descendant of Gwilym's, viz., William John ap Thomas. It is described as formerly belonging to Gwilym ap Jenkyn; and a still earlier record mentions the same manor as once belonging to Gwilym ap Jenkyn ap Madock, and before him to his brother John ap Jenkyn ap Madock. This removes the paternal honours of Adam, who has hitherto stood as the immediate progenitor of Jenkyn, to a period so remote that we need not trouble ourselves to follow him.

But who was Madoc? A name so peculiarly British as to leave no doubt of the nationality of him who bore it, and so frequently found in the princely line about the period of its historic disappearance, as at once to suggest the probability that a family, many members of which are known to have exhibited a most inordinate pride of ancient British descent, changed but one word when the cloak of a royal Norman parentage was thrown around them.

Who was Madoc?

C. H. W.

#### RHYS AP GRIFFITH.

SIR,—As it is always desirable to identify the names of places, I send you a probable solution of the word "Nistuinam", which occurs in the grant of 2 Edward II (p. 295, vol. ix), offered by the Rev. B. Williams of Abergwennol, Llandovery, in a letter to me. He writes: "I am now inclined to think that that place must be Ynys Tawy or Ynys Tawi, changed by English transcribers into 'Nistuinam'. Ynys Tawi is another name of Gower or Lower Gower. Gower, or Gwyr Uchaf, contained the country about Kidwelly. 'Einion offeinad o Ynys Tawi. Einion, priest of Gower. Ynys Tawi, or Gower, is in the archdeaconry of Carmarthen. Ynys, in Breconshire and some parts of Glamorgan, is applied to land partly surrounded with water; and that is the reason for calling Gower Ynys Tawi."

Ynys Marchog, on the Usk, where Sir David Gam lived, stands on a meadow by that river.

Lampeter.

I remain yours truly, EVAN JONES.

SIR.—In a very interesting paper on records relating to Lampeter and Cardiganshire, which appeared in the Journal of the Society for October 1878, mention is made of Rhys ap Griffith; and on p. 299 a suggestion is made that he may be the same person as Sir Rhys ap Griffith who married the heiress of Wichnor in Staffordshire, and whose present representative is Sir Henry Boynton, Bart., of Burton Agnes, co. York.

The above suggestion is countenanced by the fact that Sir Rhys ap Griffith of Wichnor was grandson of Howel; but the ancient pedigree of the family, which is at Burton Agnes (and a copy of a portion of which Lady Boynton kindly made for me as one of the descendants of the family), makes Sir Rhys descend from Ednyfed Vychan (the ancestor also of the Tudors of England), and from the Princes of South Wales only in the female line; and with this also the Griffith pedigree entered at the Herald's Visitation of Staffordshire, which may be seen in the Harleian MSS., No. 6128, agrees. Ednyfed Vychan, who bore as his arms, *gules*, a chevron *or* between three Saxons' heads couped proper, married Gwenllian (living in 1196), daughter of Rhys ap Gruffydd ap Rhys ab Tewdwr Mawr, Prince of South Wales, and had issue, Griffith of Lansadorne says the Wichnor pedigree (Lewis Dwnn says of Hen Glawdd), who married Gwenllian, daughter of Howel ab Trahaiarn ab Gwgan of Brecknock, and had issue, Howel, who married Tanglwystl, daughter of Davydd Goch, a descendant of the lords of Arwystli, by whom he had issue, Griffith, who was the husband of Nest, daughter of Gwrnared ab Gwelim, lord of Cemmaes, and father of Rhys ab Griffith Hên, who, by a daughter of Turberville, had a son, the Sir Rhys ap Griffith, Knight, who married Joan, daughter and heir of Sir Philip Somerville, living in 1377, to whose ancestors John of Gant had given Wichnor, and entailed upon them a custom similar to that at Dunmow in Essex, of presenting a fitch of bacon to married couples who could endure the somewhat rigorous examination and ordeal to which they were subjected. Sir Rhys (by right of his wife of Wichnor), had issue another Sir Rhys, living 1380, who married, firstly, Isabel, daughter of Sir Robert Stackpoole, by whom he had an only child, Joan Griffith, living in 1413, who married Sir Richard Vernon, and from whom all the Vernons are descended. The second wife of this Sir Rhys ap Griffith was Margaret, daughter and heir of Nicholas Zouche of Codnor, by whom he had issue, Thomas Griffith, Esq., who married Anne, daughter of Sir William Blount. (Shaw says daughter of Sir Walter Blount in his *History of Staffordshire*.) They had issue, Sir John Griffith of Wichnor and Burton Agnes, who married Katherine, daughter of Sir Robert Tyrwhitt of Lincolnshire, descended from the ancient

family of Tyrwhitt of Kettleby in that county. Sir Robert Tyrwhitt was Justice of the King's Bench, and died in 1427, according to the pedigree of the Tyrwhitts. Sir John Griffith had issue by his wife Katherine, a son and successor, Sir Walter Griffith, who married Agnes, daughter of Sir Robert Constable of Flamborough, and was succeeded by his son and heir, Sir Walter Griffith of Burton Agnes, living in 1531, who married Jane, daughter of Sir John Ferrers of Tamworth, a descendant and representative of the Ferrerses, lords of Tamworth. They had issue, a son and successor, Sir George, and a daughter Joan, who married Sir John Egerton of Wrinehill in Staffordshire, afterwards represented, through an heiress, by the Arblasters of Lyswis Hall in Staffordshire, whose heiress, the sister of the last Edward Arblaster, married Henry Turner, son of William Turner and Katherine his wife, daughter of Thomas Jordan of Birmingham, by Catherine his wife, daughter and coheir of William Lea of Hales Owen in Shropshire.

Sir George Griffith married Elizabeth, daughter of Sir John Skeffington of Fisherwick; and their son and heir, Walter, was father, by Catherine Blount his wife, of Henry Griffith, who married Elizabeth Throgmorton; and whose daughter Frances, the wife of Sir Matthew Boynton, finally became heir of the family.

By a reference to Canon Bridgman's *Princes of South Wales* it will be seen that Sir Rhys ab Griffith was distantly related to the Talbots through his ancestress Gwenllian (wife of Ednyfed Vychan), whose brother, Rhys Gryg, was grandfather of Gwenllian, wife of Gilbert Talbot, and on whose account the Talbots changed their old coat of arms, bendy of ten pieces *argent* and *gules*, to that of the South Welsh Princes, *gules*, a lion rampant within a bordure engrailed *or*.

I am very faithfully yours,  
30, Edwardes Square, Kensington, W.  
Jan. 2nd, 1879.

Hy. F. J. VAUGHAN.

SIR,—As few archaeologists may be aware of the fact, I may as well mention that Mr. Saunders, alluded to on p. 342 of the last number of the *Archæologia Cambrensis*, five lines from the foot thereof, was, according to the Latin inscription on his tombstone at Shrewsbury, where he was buried, a native of Clydai, Pembrokeshire. Enclosed is a list of the tracts of which he was the author. One or more of his lineal descendants resided, three or four years ago, with their mother in the parish of Bray, Berkshire. The mother, Mrs. Saunders, was a Miss Harrison of Caerhowell, Montgomeryshire, who is in possession of as much of the pedigree of the Saunders family (to use her own words) "as interests her". This may serve as a clue to further inquiries respecting the autograph of Mr. Saunders of Jesus College.

Yours faithfully,  
Netherthong Vicarage, Huddersfield.

I. JAMES.

Works by Erasmus Saunders, D.D., Vicar of Blockley, Worcestershire :—

1. Short Illustrations of the Bible.
2. A View of the State of Religion in the Diocese of St. David's about the Beginning of the 18th Century, etc., etc. London. Printed for John Wyat at the Rose in St. Paul's Churchyard. 1721.
3. Household Government. A Sermon on Joshua xxiv, 14. 12mo. 1701.
4. A Visitation Sermon. Matt. x, 16. 8vo, 1708.
5. The Divine Authority and Usefulness of the Pastors of the Christian Church. Act-Sermon. Matt. v, 13. 8vo, 1713.
6. Of Judicial Providence. A Sermon on Psalm lviii, 2. 8vo, 1721.
7. The Dangers of Abusing the Divine Blessings, etc. A Sermon preached before the House of Commons at St. Margaret's, Westminster, on Friday, December the 8th, 1721. Isaiah v, 4, 5. London. Printed for John Wyat at the Rose in St. Paul's Churchyard.

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#### EDWARDIAN CASTLES.

SIR,—Mr. Wyndham, in his *Tour through Wales*, in alluding to Beaumaris Castle, says, “I entirely agree with Mr. Barrington, that the general form and plan of Welsh castles founded by Edward were borrowed from Asiatic fortresses which that Prince had seen in the Holy Land, because they are very similar to many which Le Brun has copied and inserted in his valuable travels”! If such Asiatic castles existed, may they not have been copies of those the earlier Crusaders erected? But whether this is the case or not, I think a more satisfactory explanation of the Edwardian castles in Wales or elsewhere, is that they are simply the results of evolution, occasioned by the increasing wants of kings and great nobles. The primitive moat, dungeon, and even the earlier castles of Henry III, were ill adapted as residences, however strong they may have been as fortresses. The two extremes may be seen at Rhuddlan, where the original mound and later erection of Edward stand almost side by side. This simple explanation of the important changes introduced by Edward seems more probable than that of Mr. Barrington. But I am treading on ground that belongs to great castle authorities, whereas I am only

A HUMBLE INQUIRER.

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### Miscellaneous Notices.

THE thirty-fourth Annual Meeting of the Association will be held in Welshpool in August next, under the presidency of Mr. CHARLES WILLIAMS WYNN, Member for the county of Montgomery. Further particulars will appear in the next number of the Journal.

“LAPIDARIUM WALLIÆ.”—The concluding Part of this important work will be shortly issued to all subscribers who have paid up for the preceding Parts. The price will be raised to 15s. two months after the issue of the Part. The remaining Parts, after all the subscribers have been supplied, will be bound up in volumes which will be sold at three guineas each. Two hundred and fifty copies only of the Plates have been printed, although five hundred copies of the text have been printed in case the work should be in greater demand than at present. As the price of the work was originally fixed too low, it is not unlikely that the second issue will be charged at a higher rate. At present a serious loss will be incurred unless the work is more extensively supported.

MUSEUM OF ANTIQUITIES FOR WALES.—It is contemplated to bring under the consideration of the Association how far it is possible to establish a national museum of Welsh antiquities, and to find a site which will be most accessible to all. There are small collections in Swansea, Carnarvon, Welshpool; and one at Tenby is being, or has been, established, although this is more devoted to the discovered animal remains of the earliest kind. The Museum at Carnarvon is now within the Castle walls, and somewhat inaccessible. The Museum used to be placed in a house in the town, and under the charge of a keeper. This has long since been removed, the contents distributed among different holders, and articles, we fear, have been lost. Those now in the Castle are few in number, although great in value. They are, no doubt, safe enough; but who is the real owner of them? If they are to be kept where they are, care should be taken to prevent their becoming the property of the Constable of the Castle.

“CWTTA CYFARWYDD”; or the Chronicle of Peter Roberts, embracing the register of births, marriages, burials, and the principal local events in Flintshire and Denbighshire from 1607 to 1646. From the original MS. This interesting work is in progress, and will be supplied to subscribers at 6s. 6d.; to non-subscribers, 8s. A specimen page is here submitted. Address Edward Breese, Esq., F.S.A., Portmadoc; or the Rev. E. L. Barnwell, Melksham, Wilts.

## 7 FOL.

1607  
marrайдge  
Meriadock. md' that upon Saturdaye being the xvth daie of August 1607, one ffoulke ap Jemy ap Dauid ap John and Margarett vz' dauid Lewis both of Meriadog in the com' of Denbigh were m'ied by Thomas Panton clerke in his own house in Denbigh being p'sent John ap Rees ap lle'in and humfrey ffoulke both of Meriadog aforesaid and Jane Olyver (the wief of John Olyver the schoolm'r) and Margaret Salusbury daughter of Thomas Salusbury late of Meriadog this is true by common report.

1607  
marrайдge  
Brynpolyn. md' that upon Friday being the 25th daie of September 1607 John Powell sonne and heire of Thos. Powell late of Brynpolyn deceased and one Anne lloid only daughter of Edward lloid of llanelwey gent begotten of the bodie of Parnell giles his form' wief were maried together in the cathedrall church of St. Asaph by John Ireland cl're one of the singing men there and late curate of Rudland being p'sent dowlce lewis (his mother) Jane Conway the said Ireland his wief Jane Brice (sister in lawe to Richard Parrye, Bushop of St. Asaphe) with others.

St. Asaph  
1607  
marrайдge  
Edw. Lloyd  
dowlce elwys. md' that upon Saturday the next following being the 26th daie of September aforesaid 1607 the said Edward lloyd and Dowlce lewis were likewise maried by the said Mr. Ireland in the cathedrall church early in the morning being p'sent Wm. Holland of Wickwer gent and Thomas Jones al's Smyth with others.

1607  
marrайдge  
llanruth  
Goldgreave. md' that upon Wednesday being the 28th daie of October happening upon the feast of Symon and fides daie one John Thelwall sonne and heire of John Thelwall of llanruth in the com' of Denbigh gent and Jane Morgan one of daughters of Edward morgan of goldgreave in the countie of flint Esq're learned in the lawes were maried in the church of guaynyscor by Owen Jones cl're Parson there by vertue of a licence unto him in that be-

## Reviews.

REVUE CELTIQUE. Nos. 3, 4. Vol. iii. By H. GAIDOZ, Directeur-Adjoint de l'Ecole des Hautes Etudes, Professeur à l'Ecole des Sciences Politiques.

THE two last numbers of the *Revue Celtique*, being the concluding ones of the third volume, have come to hand since the issue of the last number of the *Archæologia Cambrensis*. The serious illness of the founder and editor of this valuable periodical, during portions of the two last years, has caused some small delay in the progress of the work; but the appearance of the present numbers is, we hope, satisfactory evidence that M. Gaidoz has been restored to his former health, as the contents (contributed from so many quarters) could hardly have been arranged and commented on by an invalid as they have been done.

These numbers are equal to any preceding numbers of the *Revue*, if not superior to some. Among the contributors we are glad to see our old friend M. Luzel, who continues still to give us genuine specimens of Breton poems and narrations. Most who take an interest in such relics of an ancient race, destined before long to be assimilated to, and swallowed up by, their Gallic neighbours, are acquainted with the *Guerzou Breiz-Izel*, or the *Chantes Populaires de la Basse Bretagne*, which received the prize at the Institute in 1869, or his earlier work of *Bepred Breizad*, or *Toujours Breton*, and will welcome his latest contributions which appear in this volume. A no less distinguished Breton, M. Arbois de Jubainville, in addition to a selection of Breton words from the cartulary of the Abbey of Beauport, near Paimpol, Côtes du Nord, gives a curious account of the sale of women by Irish law, which he states invests the wife with her property as against her husband, contrary to Roman and Germanic law. A list of supposed Gaulish names, taken from inscribed stones by General Creuley, Vice-President of the Commission of Gaulish Topography, will interest those who have given attention to Welsh early inscriptions.

M. Gaidoz also notices the celebrated Killen Cormac Stone, which will be found in Part 4 of *Christian Inscriptions in Ireland*, by Miss Stokes. It is bilingual; but the Oghams do not repeat the Roman characters, as in the Sagranus Stone of St. Dogmael's, Pembrokeshire. Mr. Shearman reads the Roman characters as *JUVENIS DRUIDIS* (the stone of the young Druid); Sir Samuel Ferguson, *IV VERE DRUIDES* (or four genuine Druids), as if there were sham ones in those days as in later times; and to this reading Mr. Shearman seems to have come round, induced apparently by the mention, in an ancient chronicle, of a Druid and his three sons buried in this place. The Oghams read *LAPIS DUBITANI SOPHI SAPI-ENTIS*; that is, (the stone) of Duftan the wise sage. M. Gaidoz

confesses that he doubts the authenticity of the stone, and wisely leaves the Irish antiquaries to settle this question, and its date, which Mr. Shearman puts at about 550. This learned gentleman, it is proper to add, considers *Druid* and *Bard* in this instance the same; for this *young* or these *true Druids* must have been Christians, and therefore very different persons from the genuine Druids of antiquity. In the present instance, however, the badness of the Latin spelling is some indication of the antiquity of the inscription.

There are many other interesting contributions. Among them is the story of our Cinderella, whose glass slipper has lately been discussed in the leading journal of the day, showing that *vair* and *verre* have been probably confounded, and that the slipper was of *fur*, and not glass, which must have been rather inconvenient to the wearer. In a Scotch version given in the *Revue* they are of satin, and the kirk, not the ball-room, is the place where the wearer captivates the young prince. There are two or three variations of the story, in some form or other, in Germany, France, Russia, Servia, Norway, Iceland, and elsewhere. M. Luzel in 1872 published a Breton story, *Le Chat Noir*, which includes the history with the exception that the stepmother kills the cow which loved and protected her stepdaughter, and on opening the body finds two golden slippers of wonderful beauty which she appropriates for her own daughter. She, as in the ordinary story, mutilates her feet to get them within the slippers; but as the Prince is conducting her in his carriage to the church, a bird informs him of the state of her feet, and the marriage does not take place.

We hope to see soon the first number of the fourth volume of this excellent publication.

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CHRISTIAN INSCRIPTIONS IN THE IRISH LANGUAGE, CHIEFLY COLLECTED  
AND DRAWN BY GEORGE PETRIE, LL.D., and edited by M. STOKES.  
Dublin. 1878.

We heartily congratulate Miss Stokes and the Rev. James Graves on the successful completion of their joint labours, nor do we less congratulate the subscribers on their acquisition of two such volumes. As the principal portion of the numerous illustrations are from drawings of the late George Petrie, LL.D., we have ample guarantee for their accuracy of detail. There are a few from successful photographs, the most striking of which is that of the beautiful chalice found at Ardagh, and which, through the influence of the late Lord Dunraven, was exhibited to the members during the Bridgend meeting of the Association. At p. 124 of vol. ii are introduced, for the sake of comparison, two similar shaped chalices; one from Wilter, in the Tyrol; the other is the chalice of Saint Goge of Toul, A.D. 922-962. There are others of similar design in the treasury of St. Mark, but none of them are thought to be equal in beauty or delicacy of detail. The names of the twelve apostles surround it. The peculiar forms of many of the letters are only to be found

in the earliest inscribed manuscripts, some of them being identical with those existing in Irish manuscripts, beginning from the early part of the seventh century. No mere verbal description can convey even a faint idea of the beauty of this vessel, which is certainly the most magnificent specimen of Celtic art in existence. Anyone, however, who wishes to judge for himself may see it in the Museum of the Royal Irish Academy, it having been purchased from the owners by the Government for £500. A notice of it will be found in the *Transactions of the Royal Society* by the late Earl of Dunraven (vol. xxiv, p. 432.) The history of its discovery, however, as given by the late earl, should be here recorded.

In the parish and close to the village of Ardagh, in the county of Limerick, there is a rath of the usual character and dimensions, partly levelled, for the purpose of tillage. The tenant of the farm on which it stands, a widow of the name of Quin, told Lord Dunraven that about twenty years before her conversation a beautiful chalice of gold was turned up about fifty yards west of the rath. Her children took it out to play with, and she never saw it again. Towards the end of September, 1868 (the year before the Bridgend meeting), her son, digging potatoes on the south west side of the fort, and reaching the base of the bank, he found the ground soft close to a thorn-bush, and in digging struck something hard with his spade. On searching further with his hand he laid hold of a long pin of a fibula, and on digging to the depth of about 3 feet, he found this beautiful cup, with a rough flagstone laid on one side of it, and inside it was a smaller cup and three fibulae. The small cup was the only article broken by the spade. What gives so much additional interest is the fact that three cups are mentioned as stolen from Clonmacnois, the names of the pious donors being recorded. The fibulae found in the small cup were certainly Scotch rather than Irish, whence Lord Dunraven suggests, with good reason, that these treasures were deposited by Danish rovers, and not by ecclesiastics for security in troubled times. Tradition tells us that the Danes once took refuge in this fort, and connects it with King Brian, the name being Dun Cluain Brian or the fort of Brian's meadow. If these treasures were those carried off by Danish invaders, an additional interest attaches to this chalice. No hopes can be entertained that the other chalice is still in existence.

Interesting, however, as the history of the Ardagh chalice may be, the real value of the work is its being so faithful a record of the earliest Christian memorials in Ireland, not equalled in number and importance by those of England or Scotland. In one respect the Irish stones are distinguished from those of Scotland, presenting one instance only of an animal being represented, namely, the fragment shown in plate xiii, fig. 31, whereas such delineations are rather the rule than the exception in the incised stones of Scotland, as the grand volumes of the late John Stuart inform us. But as these are of somewhat later period, this difference may be partly ex-

plained. Some of the stones in this work have perished since Petrie made his drawings, nearly sixty years ago, so that their loss is less to be regretted, while at the same time those that appear in these volumes are in one sense independent of destroying hands.

There is no great variety of details, consisting mostly of crosses and circles in different combinations. Almost all these are of simple character. The famous Killeen Cormack Stone is an exception, being a plain monolith, with an inscription in Roman characters and one in Oghams. The learned are not, we believe, agreed on the interpretation thereof. One thinks the Roman inscription read of the young *Druid*, the other, *four true Druids*. The Oghams give the name of *Dufian the wise sage*, who, if the same as recorded in an ancient record, had three sons. So, according to this view, the father and three sons are the four Druids who are described as being buried in that place. This is indeed a very curious stone, and we shall be glad to hear of some satisfactory explanation being arrived at by our learned friends on the other side of St. George's Channel. The total number of inscriptions is two hundred and eighty-seven, but since the publication of the work we hear that additional ones have been discovered. Miss Stokes completes her labours by what she calls concluding notices, which convey much practical information to such as have not given attention to these early inscriptions, the form of ornamental details being traced from the earliest and simplest. Nor is less valuable instruction given as to the forms of letters of various dates. Our limited space, we regret, forbids our extending this brief notice of these volumes, for the completion of which the warmest thanks of all who have any regard for such monuments are most deservedly due to Miss Stokes.

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EXCAVATIONS AT CARNACK. By JAMES MILN, Edinburgh. David Douglas, Edinburgh.

Mr. Miln has given us in this well got up volume information of value on Romano-Gallic dwellings. As to arrangement of the apartments he laid bare, these certainly appear to be Roman, without any Gaulish elements. To Mr. Miln, we believe, belongs the chief credit of bringing to light the manner in which the ceilings of houses in this district were decorated with shells set in coloured plaster. The effect of these decorations, if we may judge from the restored patterns in polychrome, given in plates 2, 3, 4, 5, 9, 10, must have been exceedingly rich. It may, however, be a question whether such a use of shells is Roman, although the patterns and arrangement of the compartments are undoubtedly so. Among other articles discovered was a fragment of white marble with red veins. Other marbles were also found, but as no marble exists in the Morbihan it is rather a curious question as to whence they came. Those found at the Bosenno were submitted to the inspection of experts in London and Paris, with a view of ascertaining the locality from which they came. They declined, however, to give a decided opinion, since

they had marbles exactly similar found both in Italy and Africa. Hence it may be inferred that a foreign commerce to some extent existed during the Roman occupation. In one of the rooms were a quantity of rounded pieces of tiles, probably sinkers or pieces for playing some game. In Brittany a game called *palét* is a favourite amusement, and the workmen employed by Mr. Miln, on finding these, exclaimed, "They played at *palét*, then, these ancients, as we do now." Was this a native game or one introduced by the Romans? We are not informed by Mr. Miln what is the nature of the game played by the Bretons of the present day. There is one class of antiquities frequently found here and in France, but unknown in Wales. These are the small statuettes of white clay, not devoid of elegance, although sometimes roughly executed. These are almost always figures of Venus Anadyomene, and of the goddess of maternity. In the third series of the *Archæologia Cambrensis* some are figured, and described in M. Le Men's interesting account of the subterranean chambers of La Tourelle, near Quimper. With the exception of a few remarks, Mr. Miln does not contribute any additional information as to the Carnack megaliths; but as regards the Roman occupation of this remote district his work is a very valuable contribution, and deserving attention.

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## PARLIAMENTARY PETITIONS, No. 4608. 9 EDWARD II.

“Edwardus Dei gratia Rex Anglie Dominus Hibernie et Dux Aquitanie dilecto et fidei suo Willielmo Martyn Justiciario suo Suth Wallie salutem. Cum nuper ad insinuacionem Burgensium nostrorum de Kaermerdyn per peticionem suum coram nobis in Parlamento nostro exhibitam suggerencium quad cum licet per dominum Edwardum quondam Regem Anglie patrem nostrum et consilium suum necon et consilium nostrum dum Principeps Wallie extitimus pro emendacione et melioracione Burgi nostri predicti et aliorum Burgorum nostrorum in Wallia ordinatum fuisse quod nullus in partibus ipsis Burgis vicinia per spacium quinque leucarum in circuitu eorundem emeret vel venderet mercimonia quocumque nomine censerentur nisi in ipsis Burgis sub forisfactura mercimoniiorum illorum per certum Ballivum nostrum ad hoc specialiter deputandum capiendum ad opus nostrum postquam eidem Ballivo constaret manifeste per se vel consideracionem Curie nostre quod huiusmodi mercimonia emerentur vel manifeste vendicioni exponerentur quamvis minime venderentur exceptis hiis in locis per cartas privilegiatis et exceptis pane et cervisia in predictis Burgis in grossu emptis que postmodum in patria per ementes licite vendi possunt exceptis eciam carnibus et piscibus scissis caseis ovis pullanis et huiusmodi minutis vendibiliibus set quod cera aut sepon extra Burgos predictos in grossu minime venderetur prout in literis per predictum patrem nostrum et consilium suum ac nostrum eisdem Burgensibus inde confectis plenius continetur Prior tamen de Kaermerdyn in villa sua de Veteri Kaermerdyn dicta ville nostre de Kaermerdyn contigua et nondum de libertate eiusdem ville nostre de Kaermerdyn existente omnimodo mercimonia emit et vendit et vendicioni exponit et alios huiusmodi mercimonia emere et vendere ac vendicioni exponere ibidem permittit in ipsorum Burgensium nostrorum graue dispendium et prejudicium manifestum ac contra tenorem literarum predictarum per quod vobis nuper mandauius quod ipsum Priorem huiusmodi mercimonia in dicta villa sua de Veteri Kaermerdyn emere et vendere seu vendicioni exponere contra tenorem literarum predictarum nullatenus permittet nisi idem Prior et predecessores seu Priores loci illius priuilegiati essent per cartas nostras vel progenitorum nostrorum quondam Regum Anglie quod huiusmodi mercimonia ibidem vendere et emere ac vendicioni exponere de iure poterunt et debebunt. Et quia intelleximus quod vos post mandatum nostrum vobis inde directum scire fecistis Roberto nunc Priori ville predicte de veteri Kaermerdyn quod esset coram vobis ad certum diem ad ostendendum si quid haberet pro se quare huiusmodi mercatum in villa sua predicta tenere possit et debeat de iure vt predictum est et quamvis idem Prior nichil inde ostenderit coram vobis per quod dictum mercatum habere et tenere possit aut debeat Vos nichilominus mandatum nostrum nobis inde prius directum debite execucioni nondum demandastis ad grave dampnum ipsorum Burgensium et contra tenorem literarum predictarum.... ex querela sua accepimus iterata. Nolentes igitur quod prefatis Burgensibus preindicetur in hac parte vobis mandamus sicut alias mandauius quod si ita est tunc inspecto tenore literarum predictarum ipsos Burgenses libertatibus in eisdem literis contentis vti et gaudere pacifice permittatis prout eis vti debent et predecessores sui Burgenses eiusdem ville a tempore confectionis literarum predictarum eis rationabiliter uti consueverunt prefatum

Priorem seu alios de partibus illis mercimonia predicta de cetero emere vendere seu vendicioni exponere in villa sua predicta ..... tenorem literarum predictarum sub pena in predictis literis contenta nullatenus permittentes vel causam nobis significatis quare mandatum nostrum prius vobis inde directum exequi noluistis vel non debuistis. Teate me ipso apud Kyngges-Klyston' primo die Novembbris anno regni nostri nono."

[*In dorso.*] "Istud breve inspexi et intellexi cuius tenorem debite exequi non possumus nec alterius michi super huiusmodi tenorem prius directi exequi non potui eo quod licet in litteris Domini Regis eisdem Burgensibus factis quas inspeximus continetur quod nullus extra burgum Domini Regis in Wallia in circuitu eorundem per spacium quinque leucarum emeret vel venderet mercimonia quocunque nomine censerentur sicut ordinatum est Rob'tus Prior de Kaermeryn sumonitus venit et dicit quod ipse et predecessores sui Piores eiusdem loci et homines sui in villa sua de Veteri Kaermeryn a tempore quo non extat memoria emerunt et vendiderunt et vendicioni exposuerunt omnimodo de mercimonia et quod huiusmodi libertatibus eis uti debent per quod non potest mihi legitime constare ad execucionem dicti brevis faciendum."

#### LLANBADARN VAWR.

*Charter Roll, 6 Edward I, No. 24.*

*"Pro Burgensibus de Lampader.*

"Rex Archiepiscopis Episcopis etc. salutem. Sciatis quod volumus et concessimus quod villa nostra de Lanbadar sit liber Burgus imperpetuum. Concessimus eciam Burgensibus nostris eiusdem Burgi et heredibus eorum quod villam suam de Lanbadar claudant fossato et Muro et quod habeant Gildam mercatoriam cum Hansa et aliis consuetudinibus et libertatibus ad gildam illam pertinentibus et quod nullus qui non sit de Gilda illa mercandis aliquam faciat in predicto Burgo nisi de voluntate eorundem Burgensium. Concessimus eciam eis et eorum heredibus quod si aliquis natius alicujus in prefato Burgo manserit et terram in eo tenuerit et fuerit in prefata Gilda et Hansa et Loth et Scoth cum eiusdem Burgensibus nostris per vnum annum et vnum diem sine calumpnia deinceps non possit repeti a domino suo set in eodem Burgo liber permaneat. Preterea concessimus prefatis Burgensibus nostris de Lanbadar et heredibus eorum quod habeant Soc et Sac et Theol et Theam et infangenethet et quod quieti sint per totam terram nostram de Thelonio Lestagio passagio Pontagio et stallagio et de Leue et Danegeld' et Taywitte et omnibus aliis consuetudinibus et exaccionibus per totam potestatem nostram tam in Anglia quam in omnibus aliis terris nostris. Et concedimus quod predicti Burgenses nostri de Lanbadar habeant imperpetuum omnes alias libertates quietacias per totam terram nostram quas habent Burgenses nostri Montis Gomery. Volumus eciam et concedimus predictis Burgensibus nostris de Lanbadar quod habeant singulis annis imperpetuum duas ferias in predicto Burgo scilicet vnam ad Pentecosten per quatuor dies duraturam scilicet in vigilia et die et duobus diebus sequentibus et aliam ad festum Sancti Michaelis per octo dies duraturam scilicet in vigilia et die Sancti Michaelis et sex diebus sequentibus et vnam mercatum ibidem per diem Lune singulis septimanis cum omnibus libertatibus et liberis consuetudinibus ad hujusmodi ferias et mercata pertinenti-

bus Volumus insuper quod omnes mercatores terrarum nostrarum et mercatores aliarum terrarum qui sunt ad pacem nostram et eorum mercandise ad predictum Burgum venientes et ibidem morantes et inde recedentes habeant libertatem venire stare et recedere tam per aquas quam per terram et quod liberos habeant introitus in terram nostram et liberos exitus a terra nostra sine omni impedimento Ballivorum nostrorum et aliorum faciendo debitas et rectas consuetudines Quare volumus et firmiter precipimus quod predictam villam de Lanbadar sit liber Burgus et quod predicti Burgenses habeant Gildam mercatoriam cum Hansa et aliis libertatibus et liberis consuetudinibus ad Gildam illam pertinentibus et quod habeant duas ferias per annum ad Pentecosten et ad festum Sancti Michaelis et unum mercatum singulis septimanis per diem Lune et quod habeant libertates et quietacias predictas imperpetuum bene et in pace libere et quiete plenarie et integre sicut predictum est salua libertate Ciuitatis nostre London' Hiis testibus venerabilibus patribus E. Bathon' et Well' et Th. Hereford' Episcopis Willelmo de Valenc' auunculo nro. Henrico de Lacy Comite Linc' Rogero de Mortuo Mari Anton. Beke Archidiacono Dunelm' Hug. fil' Ottom' Walt'o de Helyun Ric'o de Bosco et aliis. Data per manum nostram apud Westmon' xxvij die Decembbris."

"Soc et sac", the right to hold a court, and have cognisance of pleas.

"Tol", the right to take toll on things bought and sold.

"Theam", the right to compel a person in possession of anything stolen to account from whom he received it.

"Infangenethel", the right to try and sentence a thief caught within the limit of the borough.

"Lestagium", a payment on shipbuilding.

"Pontagium", a bridge-toll.

"Passagium" a tax for the maintenance and guard of roads.

"Stallagium", a right to receive dues for stalls erected.

"Leue", or "Leva", a compulsory payment to the authorities.

"Danegeld", a tax of two shillings for every hide of land, originally levied to repel Danish invasions, and afterwards occasionally on any like emergency.

"Taywite", probably same as tallage, a tax demandable at the will of the lord.

#### BUILTH.

[*Patent Roll, 7 Richard II, p. 1, m. 8.*]

*De Confirmacione. Buelt in Wallia.*

"Rex omnibus ad quos &c. salutem. Inspeximus cartam Domini E. quoniam Regis Anglie proavi nostri in hec verba. Edwardus Dei gratia Rex Anglie. Dominus Hibernie et Dux Aquitannie. Archiepiscopis Episcopis Abbatibus Prioribus Comitibus Baronibus Justiciariis Vicecomitibus Prepositis Ministris & omnibus Ballivis et fidelibus suis salutem. Inspeximus cartam quam celebri memorie Dominus E. quondam Rex Anglie pater noster fecit Burgensibus de Buelt in Wallia, in hec verba Edwardus Dei gratia Rex Anglie Dominus Hibernie et Dux Aquitanie Archiepiscopis Episcopis Abbatibus Prioribus Comitibus Baronibus Justiciariis Vicecomitibus Prepositis Ministris & omnibus Balliis & fidelibus suis salutem. Sciatis nos concessisse & hac carta nostra confirmasse Burgensibus nostris de Buelt

in Wallia omnes libertates subscriptas videlicet quod habeant Gildam mercatoriam cum Hansa et aliis consuetudinibus et libertatibus ad Gildam illam pertinentibus, et quod nullus qui not sit de Gilda illa mercandisam aliquam faciat in Burgo predicto vel in suburbio ejusdem nisi de voluntate eorundem Burgensium. Concessimus eciam eisdem Burgensibus et eorum heredibus quod si aliquis nativus alicujus in prefato Burgo manserit & terram in eo tenuerit & fuerit in prefata Gilda & Hansa & loth' & scoth' cum eisdem Burgensibus per unum annum & unum diem sine calumpnia deinceps. non possit repeti a Domino suo set in eodem Burgo liber permaneat. Preterea concessimus prefatis Burgensibus nostris de Buelt & heredibus eorum quod habeant soch & sach thol & theam & infangenthef. Et quod quieti sint per totam terram nostram de theolonio lestagio passagio pontagio & stalla-gio, et de lone<sup>1</sup> & Dane geldis & gaywyte & omnibus aliis consuetudinibus et actionibus per totam potestatem nostram. tam in Wallia quam in omnibus aliis terris nostris sicut villa nostra Hereford' predictis libertatibus et quietanciis hactenus usa est et gravisa. Quare volumus et firmiter precipimus quod prefati Burgenses nostri de Buelt et heredes eorum habeant Gildam mercatoriam cum Hansa et aliis libertatibus et consuetudinibus ad gildam illam pertinentibus. Et quod habeant omnes libertates et quietancias predictas imperpetuum bene et in pace libere et quiete honorifice plenarie et integre sicut predictum est. & sicut villa nostra Hereford' predictis libertatibus et quietanciis hactenus usa est & gavisa. Hiis testibus venerabilibus patribus Godefrido Wygorn', Thoma Hereforden'. Willelmo Norwicen' Episcopis. Edmundo fratre nostro. Willelmo de Valencia Rogero de Mortuo Mari Rogero de Clifford' Hugone filio Ottonis Waltero de Helioun' & aliis. Data per manum nostram. apud Westmonasterium quarto die Novembri anno regni nostri sexto. Nos autem concessiones & confirmationem predictas ratas habentes et gratas, eas pro nobis & heredibus nostris quantum in nobis est concedimus & confirmamus sicut carta predicta rationabiliter testatur. Hiis testibus venerabili patre R. Dunolm' Episcopo, Gilberto de Clare Comite Gloucesterie & Hertford' Humfrido de Bohun Comite Hereford' & Essex Henrico de Percy Hugone le Despenser Marmadu de Twenge Edmundo de Malo Lacu. Senescallo Hospicii nostri et aliis. Data per manum nostram apud Dunolmum vicesimo primo die Maij, anno regni nostri septimo. Nos autem rata habentes et grata cartam predictam et omnia contenta in eadem, illis verbis, et quod nullus qui non sit de Gilda illa mercandisam aliquam faciat in Burgo predicto vel in suburbio ejusdem, nisi de voluntate eorundem Burgensium, dumtaxat exceptis, ea pro nobis et heredibus nostris quantum in nobis est, exceptis preeexceptis, acceptamus approbamus ratificamus et eisdem Burgensibus et successoribus suis concedimus et confirmamus prout ipsi et antecessores sui libertatibus et quietanciis predictis et earum qualibet rationabiliter uti et gaudere con-sueverunt In cuius & c. T' R. apud Westmonasterium xvij die Nouembri.

"Pro duabus marcis solutis in Hanaperio."

<sup>1</sup> "Lene" in the rolls of 6 Edward I and 7 Edward II.

## HAVERFORDWEST.

[*Charter Roll, 5 Edward III, No. 46.*]“*P' Burgensibus Ville de Hauerford.*

“*Rex Archiepiscopis &c. salutem. Inspeximus cartam quam celebris memorie Dominus Edwardus quondam Rex Anglie aius noster fecit Burgensibus de Hauerford in hec verba. Edwardus dei gratia Rex Anglie Dominus Hibernie et Dux Aquitaniae Archiepiscopis Episcopis Abbatibus Prioribus Comitibus Baronibus Justiciariis Vicecomitibus Prepositis Ministris et omnibus ballivis et fidelibus suis salutem. Sciatis quod concessimus et hac carta confirmavimus Burgensibus nostris de Hauerford omnes bona leges et consuetudines quibus Burgenses nostri de Kardigan usi sunt hucusque rationabiliter et gauii ut in communis planis aquis et omnibus alius aismantibus ad predictam villam de Hauerford spectantibus et semper retroactis temporibus optentis et iuste usitatis. Concessimus eciam eisdem Burgensibus quod de seipsis eligant singulis annis tres probos et legales homines et eos Constabulario nostro ibidem qui pro tempore fuerit in proximo Hundredo nostro post festum Sancti Michaelis presentent qui unum ex ipsis tribus eligat et proficiat Ballivum nostrum ville predicte qui sacrum prestabit coram eodem Constabulario de hiis que ad ballivam eiusdem ville pertinent faciendum et fideliter exequendum. Concessimus insuper dictis Burgensibus quod ipsi pro transgressione seu forisfactura seruentum suorum catalla et bona sua in manibus eorundem seruentum inuenta seu alicubi locorum per ipsos seruentes infra terram nostram deposita quatenus ipsi Burgenses bona illa vel catalla sua esse sufficienter probare poterunt non amittant. Et quod si dicti Burgenses aut eorum aliquis infra terram et potestatem nostram testati vel intestati decesserint. Nos vel heredes nostri bona ipsorum confiscari non faciemus quin eorum heredes bona illa integre habeant quatenus ea dictorum defunctorum fuisse constiterit. Dum tamen de dictis heredibus fides aut noticia habeatur. Concessimus insuper eisdem Burgensibus nostris quod nullus eorum infra potestatem nostram vexetur pro debito alicuius vicini sui, nisi fuerit debitor vel plegius et quamvis plegius inueniatur debitum inde soluere non cogatur quia debitor habeat unde debitum illud soluere possit. Et quod omnes transgressiones infra liberum Burgum predictum facti pro eorundem Burgensium consideracionem emendentur sicut prius fieri consuevit. Et eciam quod si aliquis eorum alicui infra Burgum illum forisfecerit non ducatur infra portas Castri nostri ibidem ad detinendum pro forisfactura illa dum bonos et saluos plegios inuenire possit de stando iuri nisi in casu transgressionis in quo replegiabilis non extiterit. Et quamvis aliquis eorundem Burgensium renu aliquam claro die coram viciniis suis emerit que postmodum tanquam furtum calumpniarum fuerit nichil aliud ob hoc amittet nisi tantum rem illam set iurabit cum sacramento vicinorum suorum quod nesciuit rem illam emptam fuisse de latrone. Et quod nullus eorum cogatur accomodare ballivo suo ultra duodecim denarios nisi fuerit sua spontanea voluntate. Et quod nulla inquisicio de rebus forinsecis fiat per predictos Burgenses set per libere tenentes patrie sicut hucusque fieri consuevit. Concessimus insuper prefatis Burgensibus nostris quod ipsi a prestacone theolonii per totam terram et potestatem*

nostram immunes sint decetero et quieti. Quare volumus et firmiter precipimus pro nobis et heredibus nostris quod predicti Burgenses nostri et successores sui habeant et teneant omnes libertates quietancias et liberas consuetudines superius expressas sine occasione vel impedimento nostri vel heredum nostrorum ballivorum seu ministrorum nostrorum quorumcunque imperpetuum. Hiis testibus venerabilibus patribus R. Bathon' et Wellen' et R. Hereford' Episcopis Gilberto de Clare Comite Glouc' et Herteford' Edwardo de Mortuo Mari Johanne de Hastings Johanne Tregoz Rogero de Mortuo Mari Waltero de Bello Campo Ricardo de Bosco et aliis. Data per manum nostram apud Hereford primo die Nouembris anno regni nostri decimo nono. Insperimus etiam cartam quam Willelmus Marescallus dudum Comes Pembro' fecit prefatis Burgensibus in hec verba. Willelmus Marescallus Comes Penbro' omnibus ad quos presens carta peruenierit tam presentibus quam futuris salutem. Sciat me dedisse concessisse et hac presenti carta mea confirmasse Burgensibus meis de Hauerford has libertates et liberas consuetudines subscriptas scilicet quod homo cuiuscumque condicione sit ibidem habitans per annum et diem absque calumpnia liber sit. Item homo habens ibi domum vel terram et eam per annum et diem pacifice possidens non respondeat de ea absque brevi domini Comitis. Item quod habeant Burgenses illi de foresta mea de Nerberd' mortuum boscum sibi ad ardendum et viridem ad sibi edificandum rationabiliter per visum forestariorum. Item licet Burgensibus illis dare vendere inuadiare terras domos et burgagia sua saluo iure domini nisi in religionem. Item licet eidem capere namia pro debito suo in villa sua de debitore suo vel de plegio vel de homine vel de vicino debitoris illius qui fuerit de tenemento comitatus Penbro'. Item misericordia eorum non excedat duodecim denarios de aliqua loquela que ad Hundredum pertinet. Item Burgensis captus a bailliuo dimittatur per vadia et plegios nisi sit pro morte hominis captus et per iudicium Hundredi deducatur a hoc quod ad Hundredum pertinet. Item heres Burgensis quacumque morte preoccupati habeat hereditatem et catastum patris sui cuiuscumque sit etatis dando pretori duodecim denarios pro releuio suo de Burgagio scilicet nec sit nisi in custodia parentum et amicorum suorum saluo sibi catallo suo nisi pater eius fuerit vsurarius. Item si res furta ematur in Burgo suo de clara die coram testibus data inde consuetudine et ipsa res postea vendicetur emptor inde habeat warantum suum si potest sin autem et res illa probata fuerit fuisse alterius hominis tunc emptor tantam perdat pecuniam quam pro re illa dedit sine alia misericordia et sine alio dampno. Item si equus inventus fuerit in prato dominii detur numimus pro eo de misericordia. Item si dominus vel bailliuus eius erit ad parliamentum vel in exercitum tunc eant Burgenses illi cum eo cum quanta gente poterunt salua custodia ville sue. Ut autem hec mea donacio et concessio rata et stabilis perseueret eam presentis carte mee testimonio cum sigilli mei appositione corroborau. Hiis testibus Willelmus Crasso tunc Senescallus Penbro' Henrico filio Geroldi Jordano de Saukeull' Widone de Cultura Willelmo de Wideworth Radulpho Bloet Ada de Rupe Willemo de Brion' Willelmo de Bary Ricardo Mangonel Waltero filio Gilberti Roberto paupere Pentecoste clericu Waltero filio Reginaldi et Philippo clericu et multis aliis. Insperimus insuper cartam confirmationis quam Willelmus Marescallus dudum Comes Pembro' fecit prefatis Burgensibus in hec verba. Sciant presentes et futuri quod ego Willelmus Marescallus Comes Penbro' dedi et concessi et hac presenti carta mea confirmaui Bur-

gensibus meis de Hauerford' omnes libertates et liberas consuetudines verbo ad verbum sicut dominus Comes pater meus melius et liberius eis carta sua concessit habendas et possidendas ipsis et heredibus suis de me et heredibus meis libere quiete integre et pacifice in omnibus locis sicut predicta carta domini Comitis patris mei testatur. Et vt hec mea donacio et concessio rata et stabilis imposterum perseueret presenti scripto sigilli mei apposui firmamentum. Data apud Strigull' vj Id' Septembris anno Regis Henrici filii Regis Johannis tercio Hiis testibus Johanne de Erlega Thoma filio Anselmi Waltero Purcell' Radulpho Bloet Will'o Crasso primogenito Hamone Crasso Reimundo de Valle Willelmo Suard' Waldewino de Betun' Johanne de Botreaus Johanne de Erlega juniore Gilberto de Valle Waltero filio Gileberti Roberto de Rupe Magistro Johanne de Lada Radulpho clero et multis aliis. Insperimus eciam cartam quam Willelmus Mareschallus dudum Comes Penbroc' fecit prefatis Burgensibus in hec verba. Omnibus presentes literas inspecturis et audituris Willelmus Mareschallus Comes Pembro' salutem et dilectionem Vniversitati vestre duximus significandum quod nos dilectis et fidelibus Burgensibus Hauerford concessimus quod habeant Gildam mercatoriam ad comodum eorum et ville sue. Preterea concessimus eisdem quod decetero nulli audiantur super petitionem aliquorum Burgagiorum in villa Hauerford' qui ad sumonicionem nostram non comparauerunt<sup>1</sup> ad burgagia sua reedificandum et ad respondendum de averagia nobis inde contingentibus Item concessimus eisdem quod decetero de eis sicciam molturam non capiemus nec capere faciemus Item concessimus eisdem quod decetero sint liberi de stallagio in villa Pembro' Hiis testibus domino G. Men' domino Johanne de Erlega domino Ada de Rupe domino Henrico de Hereford domino Rogero de Hida domino W. de Wida domino G. de Valle domino W. filio Gilberte domino Waltero de Valle domino Drugone Domino Simone filio Willelmi Benedicto clero et aliis multis. Insperimus insuper quandam aliam cartam quam idem Comes fecit eisdem Burgensibus in hec verba Willelmus Marescallus Comes Pembro' Senescallis vicecomitibus Constabulariis prepositis et omnibus Ballivis et hominibus suis salutem. Noueritis nos concessisse et hac presenti carta confirmasse dilectis et fidelibus Burgensibus nostris de Hauerford vt quieti sint per totam terram nostram de tonnagio.<sup>2</sup> Concessimus eciam eisdem quod nullus ipsorum ponatur in placitum de Burgagio suo nisi coram nobis et per breve decetero. Item quod nullus dissaisitus sit de Burgagio suo nec de pertinencie sine iudicio. Item quod nulla creancia fiat balliis ultra quartum anni nisi exercitus veniret in terram nostram. Item quod non vadant ad equitaturam nisi cum corpore nostro nec ad exercitum nisi cum corpore nostro vel cum capitali bailliue nostro ad communem defensionem terre nostre. Item quod non capiantur sine iudicio nec detineantur contra vadie et plegios nisi in casibus secundum formam in carta domini patris nostri contentam. Volumus eciam quod nullus mercator sit in terra nostra qui non sit residens in burgis nostris et quod naves venientes cum mercaturis in Milford' non vadant alibi in terra nostra ad merces suas vendendas nisi apud Penbroc' vel Hauerford' saluis tamen consuetudinibus nobis inde debitis. Quare volumus et firmiter precipimus vt predicti Burgenses nostri

<sup>1</sup> In the sense of *comparaire*.

<sup>2</sup> Tonnage dues on wine and merchandise.

prefatas habeant libertates et vt nullus eorum contra tenorem eorundem vexare presumat. Et vt hec nostra concessio rata stabilisque permaneat hanc cartam nostram sigilli nostri apposizione duximus roborandam. Hiis testibus Willelmo Crasso primogenito Henrici de Braboef Radulpho Bloet Hamone Crasso Begone de Kenouill' Willelmo Suhard Ricardo Suhard Magistro Stephano de Lucy Pentecosta clero et Reginaldo et Radulpho clericis nostris et multis aliis. Inspeximus eciā cartam quam Gilbertus Mareschallos quondam Comes Pembro' fecit prefatis Burgensibus in hec verba. Omnibus presens scriptum visuris vel audituris Gilebertus Marescallus Comes Pembro' salutem in domino. Nouerit vniuersitas vestra nos concessisse pro nobis et heredibus nostris dilectis Burgensibus nostris de Hauerford et heredibus suis quod per totam terram nostram tam in Anglia quam Wallia Hibernia et Scocia et vbicumque posse nostrum extendit exceptis dominicis nostris vbi consuetudines dare consueuerunt quieti sint et liberi de toloneo pontagio et passagio de omnibus consuetudinibus sicut ipsos melius et liberius super premissis quietos facere possumus et liberos. Et prohibemus super plenam forsfacturam nostram ne quis in dictis terris nostris contra hanc concessionem nostram venire presumat exigendo ab eis vel eorum heredibus teolonium pontagium passagium sive aliquas alias consuetudines extra dominica nostra. Hanc vero concessionem nostram nos et heredes nostri dictis Burgensibus nostris de Hauerford et eorum heredibus contra omnes homines imperpetuum warantizabimus. Et vt hec nostra concessio futuris temporibus robur firmitatis obtineat presens scriptum sigilli nostri munimine duximus roborandum. Hiis testibus dominis Waltero Marescallo Anselmo Marescallo Willelmo Crasso primogenito Stephano Bancaen tunc Senescallo Pembro' Ricardo Harand Waltero filio Gileberti Roberto filio Henrici Galfrido de Laungelega Willelmo de Christi ecclesia et aliis. Nos autem donaciones concessiones et confirmaciones predictas ratas habentes et gratas eas pro nobis et heredibus nostris quantum in nobus est prefatis Burgensibus ville de Hauerford et eorum heredibus ac successoribus Burgensibus eiusdem ville concedimus et confirmamus sicut carte predicte racionabiliter testantur et prout iidem Burgenses et eorum antecessores libertatibus et quietanciis predictis hactenus racionabiliter vni sunt et gauisi. Hiis testibus venerabili patre J. Wynton' Episcopo Cancellario nostro Thoma Comite Norff' et Marescallo Anglie auunculo nostro Hungone Daudele Oliuero de Ingham Radulpho de Neuill' Senescallo Hospicij nostri et aliis. Data per manum nostram apud villam de Sancto Edmundu quarto die Junij. Per finem xx solidorum Walliae."

[*Charter Roll, 9 and 10 Richard II, No. 18.*]

“*Pro Burgensibus Ville Regis de Hauerford in Wallia.*

“Rex eisdem (Archiepiscopis etc.) salutem. Sciatis nos de gratia nostra speciali concessisse et hac carta nostra confirmasse Burgensibus ville nostre de Hauerford in Wallia quod ipsi heredes ac successores sui Burgenses eiusdem ville imperpetuum liberi sint et quieti tam per totum regnum nostrum Anglie quam in Wallia et Hibernia de Kaiagio<sup>1</sup> et muragio<sup>2</sup> pro mercandisis

<sup>1</sup> Quay dues.

<sup>2</sup> A tax on merchandise for building walls of towns.

